

# THE CHINESE RECORDER

VOL. XLVII.

SEPTEMBER, 1916.

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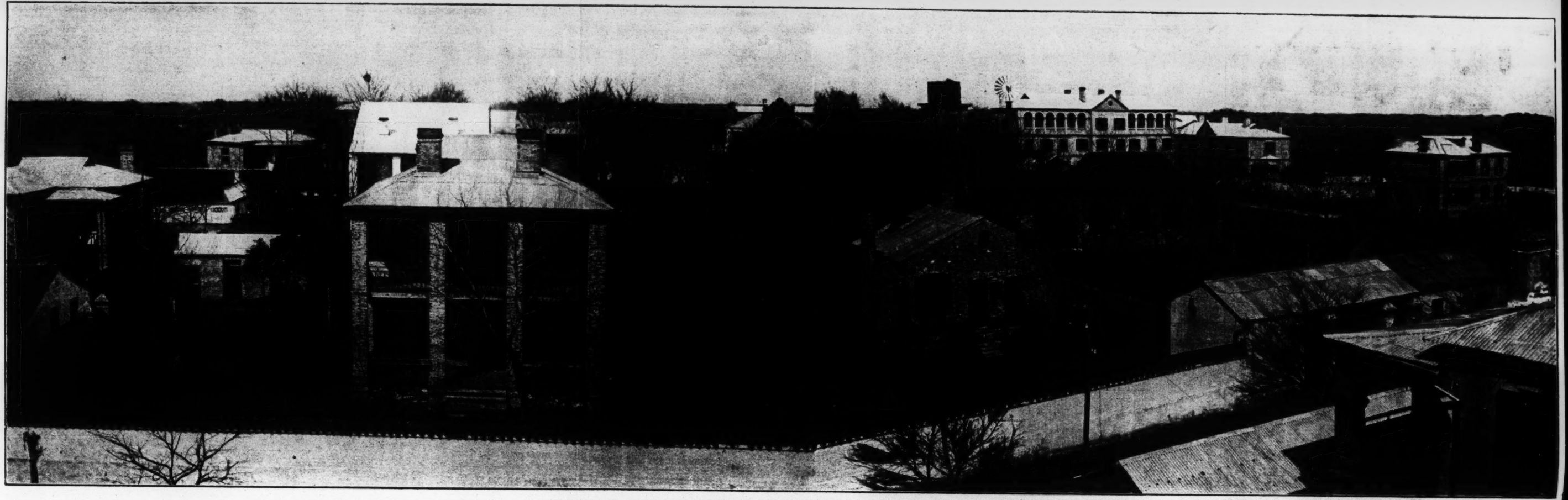
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FRAMIC VIEW OF ELIZABETH BLAKE HOSPITAL COMPOUND, SOOCHOW, CHINA.

蘇州普慈醫院全圖

# THE CHINESE RECORDER

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VOL. XLVII

SEPTEMBER, 1916

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## Editorial

### The Social Aspect of the Gospel.

DURING the Summer Conferences this year, Dr. Coffin of New York has enlightened, enthused, and delighted large audiences.

It is earnestly hoped that the missionary body will ponder prayerfully this question.

The ever-changing conditions under which the work of Christian missions is conducted in China and the Far East perpetually add to the complexity and number of the problems by which the missionary is faced. Few, if any of them, are wholly new, but have appeared in other forms in different times and places, and many of them are the vexatious and perplexing problems that still remain unsolved in the West. Some of them may not appear directly religious problems, but are social and political, yet as such have an ethical side, and the ethical character is generally proportionate to the importance of the problem; and as the ethical always passes into the religious it follows necessarily that the solution must first of all be a religious one to be true and effective. That is where these questions demand the attention and consideration of the Christian missionary.

To be a little more specific, take the political problem that is now stirring China to its depths: the republican form of government has displaced the monarchical, by the will, indeed,

of many of the more intelligent and enlightened classes, and with the consent of many capitalists among the commercial class. It has, however, proved to be in fact the pouring of new wine into very old wineskins, and much good wine has been spilt and many old wineskins have been rent to pieces. The change of the form of government creates new duties, and new forms of loyalty, and not only are the people faced with these difficulties, but the members of the Christian Church also, and their increased sense of moral responsibility adds to the seriousness with which the questions arising must be faced, and the peace, the prosperity, of the people and of the Church depend largely on the right solution of the problem.

It is becoming increasingly clearer and clearer that the Gospel has a very wide application and that its ethics and spirit should not only control individuals, but communities, and that the true solution of the social problems affecting the well-being of the masses will only be found by a fuller comprehension of the spirit of Jesus and the more complete dominance of His principles. That necessitates a more complete grasp of the significance, not merely of His teaching, but of His incarnation, His Cross, and His resurrection. For instance, were the brotherhood of all men, implied in the incarnation, made possible through the blood of His Cross (Eph. ii. 14) and realized through the life-giving power of His resurrection, properly comprehended and established, all wars and international conflicts would cease, there would be no further contest between capital and labour, and there would be inaugurated a new social righteousness that would indeed be the establishment of the Kingdom of Heaven upon earth.

With the New Testament in our hands it is not difficult to state in a few words a great principle like this, but its full application is an enormous task, and can only be accomplished by the united action of the whole Church, the corporate body of Christ, filled with the Holy Spirit; and therefore, while it is first of all imperative that this fuller application of the doctrines of Christ should receive the careful and prayerful consideration of all Christ's true and faithful servants, and this immediately and thoroughly, there is also needed a systematized and organized campaign to carry out the principles into every sphere of national and social life. Having grasped the principle we come to its application; and, first of all, is required the accurate knowledge of the facts, and the wide-



spread distribution of the information gained—knowledge, as to the evils to be remedied, and what is being done to remedy them. For instance, the commercial methods of the Western countries are being introduced into Japan and China, and the facts show that in some instances in the factories in the Far East controlled by Chinese or Japanese the conditions are even worse than in the West, while other factories are managed under conditions that not only reflect great credit on the managers, but exhibit the effect of Christian principle that has been applied by those in control of them.

Here we see the value of Christian teaching and how the Gospel becomes a ruling and beneficial power in social life, and the careful summation of these facts and the widespread dissemination of them must have a very powerful influence over the minds of all, and tend to the general uplift of society. If any protest that this is not the work of the Christian missionary, it is better to meet the objection by some concrete examples of what has been done than by any disputatious argument. For many years the opium habit was one of the most demoralizing factors in Chinese life. Missionaries did not fail to protest against the trade in every possible way, while in districts where the evil was at its worst opium refuges were opened and thousands were delivered from the degradation and demoralization of narcotism. Who can deny that the enlightenment of the Chinese conscience, and the stimulus to throw off the incubus of the opium habit came from Christian teachers acting under the spirit of Christ?

When the knowledge of the facts has been ascertained, then it may be asked that in some way or other every Christian missionary shall take some part directly in social work. The colleges and universities should give instruction in sociology; preachers, in expounding the Gospel, might dwell on its application to social life, and endeavour to instruct their converts in this application of Christian principle, while missions will continue the work of their benevolent institutions and chiefly with a view to instruct and inspire the Chinese, until ultimately all Chinese life is penetrated with the leaven of the Gospel.

Everything should be done to organize, systematize, and co-ordinate the actual work undertaken, but supreme above everything else must reign the conviction that shall dominate and control every effort, that the vital force is the inspiration of the Holy Spirit, bringing men into obedience to the law of

the Cross, until the redemptive love of God that led Christ to Calvary shall have its full power in the salvation of the world.

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**Suggestions for the  
Special Week of  
Evangelism.**

THE aim of the week should be to enlist every church-member, not the employed workers only, in some form of Christian service. The effort must be in the first place to increase the missionary spirit in the churches. The holding of large meetings will be secondary. The principal result should be a lasting program of continuous, systematic, evangelistic work. For this reason, the training of church-workers is of great importance. The work of preparing for this Special Week should be begun at once. In this way this Week may become the consummation of a year's preparation and the beginning of another year of conservation and further preparation for still more extensive work. Thorough preparation will include the following :

1. Intercessory prayer will be made a working part of the program. Supernatural work cannot be accomplished with merely human means and agencies. Some places have already adopted the following plans :

a. A special day of prayer in the early autumn, with addresses on evangelism and the place of prayer in evangelism.

b. A monthly prayer-meeting,—union if there is more than one church in the city that will adopt this program.

c. Special prayer in the church services every Sunday for this evangelistic work of all the church-members.

d. Neighborhood prayer groups.

e. A larger place for evangelism in the private prayer-life of individuals.

To help in realizing this program, there should be frequent sermons on prayer ; occasional bulletins and calls to prayer should be issued ; larger use should be made of literature on prayer ; practical training in prayer may be part of the work of Bible classes.

2. The training of workers must be seriously undertaken. Is laziness the reason why church-members are not active in Christian service ? Or, is it rather because church-leaders fail to direct what should be done, and to show the way how it can best be done ? When urging personal work, provision should be made for guiding and helping those who respond to the call. For Bible classes there must be teachers, and in each church

there should be provision for training in methods of teaching the particular courses of study that have been carefully selected. So for each form of service in which men are enlisted, training and assistance for the workers must be provided.

3. The field to be worked during this special week should be carefully chosen, and there should be earnest, tactful cultivation of those whom it is aimed to reach, to win their friendship and confidence. The present constituency of our churches is now perhaps larger than we realize. The number of people with whom the churches are already in contact is very large. There are those who have been patients in our hospitals, the parents and relatives of pupils in our schools, and the other members of families that have one or more representatives in the church, besides their friends and neighbors. This Special Week is a call to do selective work for picked men, to gather the fruit of many years of broadcast sowing. To accomplish large results, it will be necessary to make early, definite preparation in the way of cultivating the field in which we plan to reap.

4. More leaders are needed. If Missions are in earnest in planning for a special week of evangelism, they will set aside missionaries to give their whole time to this evangelistic effort, not merely for that one week, but from now on to lead in making preparations for it, and then, for the work of the following year, to conserve the results and to prepare for larger work in the following year. So also conferences and presbyteries and churches will set aside special Chinese workers to help the churches make thorough preparation. If we want a permanent evangelistic movement and a strong missionary spirit growing in our church-membership, it is necessary that we provide for leadership that will be permanent, and able to give direction and assistance that will be continuous and increasingly effective.

The above are suggestions that have been gathered from plans and preparations already made by various missions and churches that have voted to have a Special Week of Evangelism in 1917. Rev. A. L. Warnshuis, National Evangelistic Secretary, 5 Quinsan Gardens, Shanghai, will be glad to answer questions, and hopes missions and churches will continue to keep him informed concerning their plans and efforts, so that he may be able to make this experience generally available for workers in all parts of the country.



## The Promotion of Intercession.

By J. W. LOWRIE.

Ye that are the Lord's remembrancers, keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth. Isa. 62, 6 and 7.

At the Twenty-third Conference of Foreign Mission Boards of North America, held near New York City last January, one memorable morning was spent in contemplating the unoccupied areas and neglected peoples of the world, both outside the territories claimed by missionary agencies and within them. (Report, p. 212 ff.)

They pointed to the reddened spaces on a large map before them—to the Amoor River regions and Mongolia, Kweichow and Yunnan, Thibet and Nepal, Indo-China and much of Malaysia, Afghanistan and Bokhara, the African hinterland of Tripoli, Morocco, and Algiers, the French and Portuguese Guineas, French and Belgian Congo, much of British and German East Africa—70,000,000 souls in Africa for whom no effort is being made, and 50,000,000 among the masses of India who are moved, but whom the Church has not the force to instruct. They spoke of the neglected Mohammedans and aboriginal tribes and boat-population in China, and of Buenos Aires, a city of 1,700,000, with a church attendance, Catholic and Reformed, of only 1,700 people.

The meeting was profoundly impressive and closed with the following prayer, in the spirit of which we all can heartily join:—

"Our Lord, our hearts are filled with gratitude to Thee for Thine own working in our hearts to-day. It was not in our power to take away the scales from off our eyes as Thou hast done. It was not in our power to move upon our hearts with tenderness and sympathy as Thou hast done. And now we pray Thee that Thou wilt set our wills with a resolution that shall not change and with an inventiveness that shall discover Thy will for this world.

"We pray Thee for these unoccupied fields, for these areas that are reddened on the map, but have been reddened also with the precious blood of our Lord and Saviour. We pray Thee for the unoccupied areas in our own lives,—in our mental powers, that have not yet been possessed by Thee, in our hearts where Thou hast not yet had Thy way. Come Thou in and take possession of us, that there be no unoccupied areas there.

"We would ask Thee also that Thou would'st help us to take possession of those other areas that are unoccupied by us, and that are in Thee,—the areas of Thy power and Thy wisdom that we have not yet possessed for ourselves and our work, the areas that represent Thy will and Thy method. Oh our Lord, teach us how we may possess these. Send us away strengthened as we take up the burdens and live Thou in us Thine own life, that life which shall be sufficient for Thy will. We ask it in the name of Jesus Christ, our Lord. Amen."

Our readers will be interested to know that the Churches of South India are observing October 1-8 as their special week of evangelism and will surely be ready to remember them at the throne of grace.

President Li Yuan Hung, his Cabinet, and the Upper and Lower Houses of the Legislature may well be remembered by us in public and private petition during these critical days in China's new era.

Shall we not also pray for more God-given leaders in the Chinese Church, especially needed for reaching the multitudes, high and low, now so approachable, and also for holding our Christian community loyal to those principles of virtue in the family and the State, which the Lord Jesus inculcated. It is a time of increasing pressure upon Church leaders to lower the standards of Christian virtue in order to please influential people now coming into the company of believers.

We learn that the Central Tract Society of Hankow is now publishing "A Chinese Home Prayer Manual," by the Rev. W. A. Cornaby, based on a helpful "Book of Prayers for Students" very widely used in Britain, and which promises to be as useful here as there.

"Intercession is the best arbitrator of all differences, the best promoter of true friendship, the best cure and preservative against all unkind tempers and all angry and haughty passions."—WILLIAM LAW.

## Contributed Articles

### Impressions of Missionary Education in China

T. H. P. SAILER.

**I** HAVE been asked to give my impressions of missionary education in China, gained in a brief stay of four months during the past winter. If my remarks seem critical, it is only because I have too intense a personal interest in this work to spend time in mere congratulations for what has been done.

(1) The first impression is that we have not yet come to a clear consensus of opinion as to the aims of our educational work. Aims immediate and aims ultimate are sometimes confused, and policies as a whole seem too opportunist. Each battery chooses its own target and blazes away without either considering whether it has selected the point where strategy demands that the fire should be concentrated, or even examining carefully to see whether its shots are reaching the mark. This is a tendency of all educational artillery, but our powder and shot can stand wasting less than those of many other schools. We must know that our points of attack are well chosen, that our ammunition is sufficient to make real impressions there, and that no shot is being wasted through neglect to correct the elevation of our guns.

Our ultimate aims are conditioned by those of the missionary enterprise itself. Should we lay most emphasis on winning of individuals to Christ, on the building up of a Chinese church that is self-supporting, self-governing, and self-propagating, or on something larger yet? Certainly, the winning of individuals is of the most fundamental importance. Christianity builds on the supreme worth of the individual, and only through the individual is progress possible for society. On the other hand, we realize that especially in complex social conditions it is not enough that individuals shall be well disposed. Their surroundings may be so adverse as to give them practically little chance for the best development. We must create a helpful social atmosphere and institutions in the

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



interests of the individual, present and future. The question then arises whether the establishment of congregational life of the traditional ecclesiastical types fulfils these conditions. Is our work done when the native church has actually attained self-support, self-government, and self-propagation? Recognizing as we do that the church in more favored Europe and America needs such equipping and supplementing as shall enable it to bring to bear influences sufficient to Christianize the whole life of the country, we should seek no less for the church in China. A native church that is barely able to stand alone and propagate its puny kind is not, it seems to me, a sufficiently broad aim for foreign missions. For the sake of future generations we must set up Christian institutions that are really efficient.

If it be objected that there is confusion here between the roots and the fruits of Chinese Christianity and that our concern is only to plant the roots, it may be replied that in any event we need *such* roots as may be expected to bear these fruits within a reasonable period. We can hardly imagine some of our little congregations doing this for a long time to come.

Those who shape educational policy should therefore consider carefully upon which of the following or yet other points aim is most to be concentrated: evangelization, training for Christian service, leavening non-Christians with Christian ideals, creating a Christian constituency influential out of all proportion to its numbers, influencing the social institutions of China, influencing the spirit and methods of government education, preparing an educational system for the Chinese church to take over. They should consider which of the following or other constituencies it is most important to reach: those who will be Christian leaders in church, society, and nation; those who will be Christian workers of a more ordinary type; the rank and file of the Christian church, in order that it may progress faster than its surroundings; the natural leaders of society; those who will contribute most to the self-support of the school; those who can be most easily secured; those whose needs are being most neglected.

In terms of the personal products to be realized in education, more stress should be laid on developing Christian motives and aims, insight into Christian principles and methods, and habits of effective Christian service, rather than on the more conventional academic attainments. If we value these products

as we should, it would seem that we ought to recognize them more in our entrance requirements and tests. Judging by these last, our students might naturally suppose that the most important consideration was what they could remember of the material they had been over instead of what impulses, interests, and abilities they had gained from it. We too often leave the weightier matters undone.

Not all these aims can be realized at once, and it may be necessary with our limited resources to abandon some of them altogether for the sake of more effective concentration on the rest, but the subject as a whole surely demands more thought than it appears to have received. Every teacher, principal, and educational committee should have clearly in mind some at least tentative conclusions as to aims, and should work these out into larger unified policies for whole sections of country.

(2) The second impression is that Western education is as yet too much of a new patch on an old garment, and that not enough care has been taken to adapt it to the texture of its background. Three facts must always be remembered: first, that the aim of all education is the most effective participation in the social institutions of family, vocation, community, church, and state; second, that the school exists originally to supplement the education derived from other less artificial institutions; and third, that it is exceedingly subject to traditions, so that its methods tend to persist long after the circumstances that created them have passed away. This being true, even in the land of its birth will the school need constant readjustment to the changing demands of our social institutions and to their enlarging or contracting functions. When taken to another land it must be not merely transplanted, but actually reconstructed. Its task is not to transfer *en bloc* certain branches of Western learning of which the Orient stands in need, but to help the Oriental present best to meet its own future by the selection of the elements that fit into the whole situation. This view involves the conclusion that education is not a thing for its own sake. Education is only an enlarged experience and, like experience, it constitutes our resources for dealing with new situations. Its nature depends on the character of the situations which we consider most essential. If our aims are exclusively economic we shall desire utilitarian education; if they are exclusively intellectual and æsthetic, we shall desire cultural education; if they are for Christian

achievement, we shall desire an education that shall help us to meet the problems of the Christian life, individual and communal. It is properly a part of Christian achievement to earn one's daily bread, so Christian education must be to an extent utilitarian; it is Christian to have an appreciation of the world of truth and beauty, so Christian education must be to an extent cultural; but its controlling aim is to yield the largest returns to the Kingdom of God. It therefore should be practical in the best sense. It should not be exclusively theological any more than problems of Christianity are exclusively theological. It should be willing to pursue a real problem of Christianity to any length, but not willing to pursue anything the relationship of which to a vital problem is not at least suspected. It should hold itself responsible for investing the time and efforts of its pupils at the highest rate of interest, and therefore for selecting the subject matter and tasks that shall make them most useful in the world.

It should stand by two mottoes: "No blind alleys in education," and, "No travelling thoroughfares blindfold." By a "blind alley" it means an educational task that leads nowhere, has no relation to life. Most of us can recall without difficulty such alleys in our own education, things that we studied, but the applications of which have never been manifest even to this day. Some persons are willing to believe that these things nevertheless constitute essential parts of education, but a number of psychological investigations during the past dozen years have seriously undermined this comfortable doctrine. It is now generally conceded that abilities developed along single mental lines, such as observation, memory, etc., or in single fields of knowledge, such as Latin or chemistry, are not transferrable to other mental lines or fields of knowledge without considerable loss of efficiency. There is yet some difference of opinion among psychologists as to the extent of this loss, but it is asserted that it is sometimes so great as to make the training received in one line of no practical value in another and it is admitted that the main value of any study consists of the elements of subject matter and method which it has in common with other subjects of importance. This puts an entirely new responsibility on the framers of curricula. Formerly they could feel that they had discharged their duty when they had selected a number of studies which demanded strenuous reasoning, observation, or memory along any line.

The prominence of classics and mathematics in our schools was due to the belief that they sharpened the mind for every use. Now we discover that we must exercise much more specifically the types of reasoning and observation that will actually be needed in life, and that therefore we must be close students of the life that pupils are to lead. When we learn to teach other subjects as well as we have taught Latin and Algebra in the past we shall find that they yield a much higher rate of interest and practical efficiency.

But even when we have blocked up the blind alleys of our curriculum, it will still be possible to traverse the thoroughfares blindfold. We may choose a subject which has numerous connections with important issues of life and teach it so that these connections will not be perceived nor utilized. Much science teaching is of this dead kind. It is difficult, but of the greatest importance, to teach every subject so that it will function richly, so that its relationships with other subjects will be appreciated and its bearings on the practical situations of life understood. Those who study without this appreciation are like men pursuing a thoroughfare blindfold. They arrive somewhere, but with a minimum of profit. If this view of education is correct, it follows that we must give thought, not only to the theoretical excellence of the patch we sew on our Chinese garment, but to its blending quality, its adjustment to the life from which our pupils come and to which they go. If our courses are not well adjusted to the past they cannot be effectively assimilated; if they are not adjusted to the future they cannot be effectively applied. Among my strongest impressions were these two—that there is in mission schools a tremendous amount of failure to assimilate what is taught because the mental poverty of the learners is not sufficiently considered, and that much of the subject matter is not that which is most needed in Chinese life. In *The Educational Review* for January, 1916, I have commented on the former impression under three heads: "(1) that Western education recognizes the necessity of background for thorough understanding, while Chinese education ignores it; (2) that life in the West to-day supplies in itself a rich background on which the school may build, while Chinese life as yet offers a comparatively meager content along this line; (3) that the need of interpretative material is not nearly so great where, as in the West, the ideas that are being introduced are



homogeneous with the West, as it is in China where ideas foreign to the old civilization are being presented." In entirely too large a percentage of classrooms I visited there was evidence of poor mental nourishment, of failure to grasp fully what was being studied. Teachers were neglecting methods of presentation by chart and picture and verbal illustration, were failing to draw out their pupils, in many cases were doing little more than *hearing* the textbook. These shortcomings will be far more fatal in China than they would be in America, because the material presented here is naturally so much more difficult to assimilate.

On the other side, preparation for life, there is also manifest failure. The real test comes to any educational system when it is no longer able to consume its own product. Missionary schools have trained some excellent pastors, helpers, and teachers for the use of the church. But they seem to have been far less successful in training those who can find employment in other lines, except such as are satisfied with men who know a little English. In this time of intellectual and economic transition it is of course exceedingly difficult to adjust to the needs of life, but my impression is that the problem has not exercised the minds of missionary educators as much as it should. The missionary schools that I saw in China are to be congratulated on their good Christian atmosphere, but their teaching methods and curricula are too traditional. In the classroom there is not enough spirit of friendly conference, of helping students to select the most important problems they are to meet in life and to learn to solve them. Surely here is an excellent opportunity to illustrate the distinctively Christian attitude towards education. The bulk of the teaching that I saw, both by foreigners and Chinese, was disappointingly perfunctory and abstract.

The curriculum needs reconstruction in order to lead it to contribute more effectively to participation in Chinese family, vocation, community, church, and state. Beginning with the family, more subject matter should be organized around simple home and community problems. We might well hold before us the general question, "What products and processes do we draw upon in supplying our different needs? Why do we choose this one rather than that?" The answers to this question must of course be limited to a child's understanding, but they will involve the most live subject matter of the



present elementary school curriculum, together with some not ordinarily included. The general viewpoint is presented in "The Speyer School Curriculum," published by Teachers' College, price 58 cents, postpaid to China.

The curriculum of the middle school will be based on problems that are more advanced in character, and whose answers are not so obvious. The first part of the course should concentrate on a study of the needs and aims of the various social institutions, with a demonstration of how the great organized bodies of knowledge have developed in order to meet human needs. This will put knowledge in its right place, as a means to an end, and its organization will be seen to be a matter of convenience for purposes of practical control and therefore subject to variation according to the needs for which it is to be used.

For instance, taking up first family life, the importance of the family should be outlined and something of its modern developments and best possibilities shown. This leads to a study of sanitation, hygiene, food, shelter, clothing, and exercise. For the effective pursuit of these subjects it is easy to understand why we should know something of the structure and functions of the human body, of the properties of certain substances that are indispensable to life, such as oxygen and protein, of the utilization of heat in ventilation and shelter. The pupils are informed that there are large bodies of knowledge known as physiology, chemistry, and physics, which present investigations along these lines. Just enough of them is sketched to indicate their immense value and to make the pupils wish to know more about them. In connection with the decoration of the home, we consider art; in connection with the care and training of children, we recognize what we may expect from work that has been done in child study; when we turn to avocations that make the best home life what it is, we learn what others have owed to good literature, music, and helpful social intercourse, and we perceive that here are very large fields that we must explore.

Next comes a sketch of community life and its best products. From this standpoint we can realize the value of the study of sociology, economics, civics, and philanthropy. Education may also be considered here, its importance, aims, methods, and results.

Next we look at vocational life. We see the place of agriculture and its possible improvement through the application

of science. Manufacturing introduces us still further to scientific methods and to the value of mathematics in solving large problems. Trade is shown to demand a knowledge of commercial geography and economic principles. The function of the professions in bringing to bear advanced training on the great human needs is made clear.

In treating national life we begin with the importance of the state and its modern development. While encouraging patriotism, we must show the need of a spirit of international brotherhood. Some of the most essentially interesting features of history will here appear.

Finally, church life leads to a study of the fundamentals of Christianity, a sketch of church history, of the present tasks of the church, of the importance of efficient Christianity.

Perhaps this brief outline is sufficient to indicate the method of approach. Instead of handing the immature youth a complex modern firearm, accompanied by a series of lectures on its construction, we begin by helping him to appreciate the need of some sort of weapon and the value of the simpler types, and then indicating the superior qualities of instruments of precision in such a way as shall make him desirous to understand and control them. The trouble with most high school students in America and, I imagine, with a still greater percentage in China, is that they have no keen appetite for their studies because the latter seem like useless luggage. If they realized the practical value of it they would not mind transporting it, but they have not yet had the experience in life which enables them to understand the varied uses of such knowledge, nor have they developed intellectual curiosity which enables adults cheerfully to pursue study for its own sake.

It is obvious that such a program cannot be carried out without the coöperation of the colleges. If they demand for admission the product of a traditional curriculum taught in a traditional way, it will be hard for the middle schools to make any advance. On the colleges, therefore, rests the responsibility for a careful study of the adaptation of every grade of education to the needs of Chinese life.

## Our Lord as a Teacher

MISS C. J. LAMBERT.

## I. OUR LORD AS A TEACHER.

**W**E are *all* more or less teachers out here, all educationists in one sense,—all our educational, medical, itinerating work is done with the same one great object, of teaching the people about Our Lord Jesus Christ: and so, although I am to speak specially about the first of our three subjects, and may dwell much on the fact that the constant unremitting *pre-occupation* of Christ's life was His "School"—the body of disciples,—still I know no one for a moment will think that it is in any way forgetting other vocations in life, for all are so closely interwoven in the mission-field.

So many of us are now working in institutions, and perhaps the feeling sometimes comes, "Could I do more direct work for the spread of God's Kingdom if I always went out preaching and never spent any time in teaching geography, arithmetic, etc.?"

We are hearing a good deal about the Forward Evangelistic Movement these days, and when I was talking to a very earnest Chinese clergyman on the subject (having just been put on to the Forward Evangelistic Committee), I asked him this question as a test; "If my fellow-worker and I gave up school-work and spent all our time in preaching, could we do more, do you think, to advance evangelism?" Last year eighteen girls in the school were baptized, and thirty-eight more have been baptized this year. He answered, "No, for Christian education is such a great means of evangelism: it produces not only the Christian, but the educated Christian, who can teach others, who can be a leader." We need Christian leaders. At the committee meeting of the Forward Evangelistic Movement, we were asked to remember that it was not necessary to have *new modes of work*, but to work through the already organised channels. We need a high standard of education, as high as ever the people are ready for, but with the one end in view in every subject we teach,—educational evangelism.

I owe many of the thoughts I want to put before you this morning to a friend whose little book on our subject has

recently been sent to me, and I shall quote very largely from her book. It was written for those whose time had to be given up principally to teaching so-called "secular subjects," but we may indeed be thankful that we may put as much of the Bible into our schools as we like. Let us think of our Lord as a teacher. We do not ignore all that makes Christ infinitely *more* than an *example*. We know that there is much in which we cannot imitate Him. We know that *He* was able to make His own Person the test of His teaching as we never can, because He is His own Gospel.

It has always been through the holding of an ideal too *great* for present conditions, that the world has made progress, but we want to realize for our own inspiration and encouragement how close our best ideals for our work lie to the heart of Christ and how truly we may be living for "the Kingdom" in the performance of the teaching duties which to some—to some perhaps of our Chinese helpers— sometimes, look like uninspiring drudgery. In the difficulties, perplexities, and disappointments of our work, as well as in its rewards, we may know that we are treading "the way the Master went," and as teachers discover a closer fellowship with Christ than we had ever dreamed of before. We may have faith that in helping in the making of women with a higher sense of social duty, with dreams of a better social order, and with characters that can bear the strain of circumstance, we *are* hastening the coming of the Kingdom of God on earth.

Many professions have received their sanction and found their inspiration in Jesus Christ. The doctor, the preacher, the pastor, the evangelist, the worker amongst the fallen and outcast look to Him to-day as their model. It is surely the supreme glory of the *teaching profession* that Christ Himself discovered in the work of the teacher His most effective method of conveying His gifts and message to mankind; He, who loved men so much, and longed so intensely to communicate to them the life by which He lived, chose to put His best energies into the *apparently* slow and obscure method of teaching, rather than into the work of preaching and healing. It is true that He preached often, wrought wonders, healed wherever He had opportunity, because love *must* express itself in all possible ways. But even these great opportunities of preaching and healing seem to have been subordinate in His mind to the work of winning and training



disciples. The real work of building up His Kingdom, of laying the foundations of His Church, was done through His ministry of teaching among the Twelve and the little band of disciples, men and women, among whom He lived His daily life. It is this thought of *Christ's choice of the Teacher's life* which I want us to think about just now. Through study of what this choice involved, we shall perhaps get some idea of the great possibilities He saw in the work of the teacher.

He might have swayed men by a display of power: He might have made a name for Himself, and created for Himself a vast "sphere of influence" by allying Himself with the great, the religious leaders, the educational authorities, the political rulers of His day. All of these possibilities our Saviour met in the wilderness, and "for our sakes" chose rather to be a teacher: only using these supernatural gifts as, through the use of them, He might *teach* men, and never for Himself. Better, in Christ's mind, to be a teacher than a wonder-worker or a king.

St. Mark vi. 30-34.

These verses illustrate the pressure which must have been put upon Jesus the whole time to neglect or abandon the disciples and give Himself to preaching. Every preacher is not a teacher. But if a man is not only a preacher, but has the teacher's passion and is *conscious* that he has things to say to men, it must be intensely difficult to make the choice between equally pressing claims. The multitude always had an immense attraction for Jesus—He spent Himself again and again in ministering to them, and the highest teaching genius is shown in the way in which He presented truth to them. But the constant unremitting pre-occupation of His life was His "School," the body of disciples.

St. Mark iv. 10-12, 33-34.

In His preaching to the multitudes, it is apparent all the time that He is seeking the kind of response which will issue in discipleship—which will give Him the individual *contact* of the teacher. Even in thinking of the multitude, He *individualizes* as the true teacher always *must*—they are "sheep not having a shepherd," but it is *each* "lost sheep" He thinks about.



The hardest test of a man's choice of a career comes perhaps at its close, when he looks back and wonders whether he has done well with his life. When Jesus is faced by death, and realises that He has staked the whole future of His work upon these men to whom He has given His life, is it not wonderful to reflect that, aware of their weakness, sure of their coming flight and denial, He yet betrays no sign of regret or fear that He has wasted His life? He *knows* that He has gripped them, and that they will share His Kingdom. Humanly Jesus risked everything on the personal influence of the teacher over His disciple. The testimony this offers to His sense of the possibilities of the teacher is not *seriously* affected by the uniqueness of His Personality. For He never imposed *Himself* upon men—He won them by *meeting* them on their *own* ground, as every teacher must.

It is quite possible for us to minimize the significance of Christ's coming as a teacher. It may seem to us that there was no choice about it—that in fact it was the only possible means Christ could have employed. *We* are convinced more or less that ideas and personality are stronger in the end than physical or political force, but the men of Christ's generation were far from believing it.

We have seen that Christ *deliberately chose* to live the life of a teacher. It was inside the personal relationship of the Teacher with His disciples that He manifested forth God's glory. And this not only by life but by love. The wonder of the life of the *Great Teacher* was that *His* life never contradicted His words. The thoughts that sprang spontaneously to utterance as He walked with His pupils, the deeds of love which filled His days, were the simple reflection of His communion with the Father. Therefore His dealings with His disciples constitute a real "Gospel," because they had their source in God Himself. If this is true, may it not be possible for the teacher's life in this generation *to be in its degree*, and in dependence on the indwelling Christ, a medium of the Gospel? It will be worth while for us as we study the message that Jesus the Teacher not only taught but lived, to take some points and see how far it is possible to follow Him. But do we feel that the contrast between Christ and ourselves is so great that it disheartens us? How *many* of our pupils fall short of what we long that they may be. Often home ties and married life prevent them from taking the *active* part out-

side of their own homes, which some think that they ought to take: but how often when we hear of their failures we feel with *very* sorrowful hearts, that *they* might have been better if *we* had prayed for them more, and we know that if our *own* lives had been more Christlike we might have helped them more.

## II. HIS PUPILS.

When we realise that the aim of the teacher has very close affinity with the aim of Christ, it becomes all the more interesting to study Christ's view of the human material with which He had to deal, and see how far He recognized the existence of the difficulties and problems which beset anyone who is trying to handle, not things, but persons.

St. Mark iv. 1-9.

### The Parable of the Sower.

In this most familiar parable Christ recorded His own experience of the way men took His teaching. Only a portion of His audience was capable of receiving what He said. He realized that the ground of many minds needed to be ploughed and harrowed and weeded, before it was likely that any of the seed that He sowed would bear fruit. Does not the teacher in front of a large class in a school have the same experience? Christ faced the fact of *the variety in the soil*, and its consequences in possible failure (at least for a time). But note the joy in the discovery of the good ground. It is worth the expenditure of labour and seed. Can we catch Christ's spirit of patience and hope for our work, and not get too discouraged and downhearted if some fail, even badly? Why was it that Christ was not harassed or fretted by His knowledge of hindrances? He was aware of the evil influences which play upon human life, of acquired pre-dispositions, etc. His was certainly not the calm and resignation of despair. Had He a secret of faith and perseverance which He could impart to us?

The sowing is worth while because there is good ground. It is often found in unexpected places. Did Jesus not reverse the *world's* judgment as to the *kind* of people who would be "good soil." By the world the publican and the prostitute were considered outside the pale altogether. Not only so,

but even the respectable and unlettered working-classes were despised by the Pharisees. "This multitude which knoweth not the law is accursed." We must beware of despairing about people on the ground of their *heredity*, their *environment*, their *temperament*, or of despising them. How often we hear, "Just like the Chinese." While realizing the national characteristics of a race, we must not let them bias us, for Christianity *can* change the natural man, and we must be ever ready to let go foregone conclusions about the Chinese,—“Give a dog a bad name,” and you know how difficult it is for him to get rid of it.

How *very* carefully we ought to deal with a people about whose psychological condition we even yet know so little. God works by laws, His own law of evolution, and *we* must not expect more than He has ordained. We see the lower order of God's creatures—the animals, which express their wrath upon their fellow-animals by biting—we see these Kuliang women who are without Christ, standing on the hill and cursing those who offend them,—we see a Christian sometimes giving vent to an outburst of uncontrolled passion or showing a lack of the real sense of honesty, but will Christ weigh these young Christians (some of them perhaps born of heathen parents and none with a heritage of Christian forefathers) in the same scale as He will us? I think *not*, for Christ says, "For unto whomsoever much is given, of him shall much be required." Therefore, while by *no means* lowering the *standard* we put before them (and we must show them that we expect a very *high* standard from them) yet it behoves us to be very careful how we *judge* them, and not sometimes to do so as if we expected them to have reached a much higher standard than we have ourselves.

Nor must we refuse to see possibilities of good in those whose faults and vices *we* naturally dislike, or which society and convention condemn. It is easy to be angry with coarse and ugly sins, but Christ received Mary Magdalene and found her better soil than the proud self-righteous Pharisees. The kind of goodness which costs nothing, or which is the fruit of convention, is not precious to Christ like the goodness of the *much-tempted*; some things may not be such temptations to us as to the Chinese. Above all, we have to remember that the sins Christ condemned were the "respectable sins" of pride, hypocrisy, lovelessness.

Even in the good ground, Christ did not anticipate perfect results all at once. He submitted to *the law of growth*. When all is said and done, "the earth beareth fruit of herself"—the sower stands before the mystery of nature. And even the Great Teacher stood before the mystery of human personality. He did not try to hurry results—to force heart and mind to a life they were not prepared for. It takes restraint and discipline to enable a farmer to *watch* his sown seed day by day exposed to frost and wind, rain and sunshine, outside his control altogether. The analogy of sowing is not a complete one, but there is a sense in which a teacher has sooner or later to say, "I can do no more but wait and *have faith* in the vitality of the seed."

Christ seemed to understand and make full allowances for the natural weakness and infirmity of men, for all the hindrance of circumstance and environment and ignorance, and He would forgive "until seventy times seven," but He never admitted that human nature was so conditioned by heredity and environment as not to be responsible.

### III. HOW CHRIST DEALT WITH THE HUMAN MATERIAL.

The Master had in mind the selection and education of men who should carry on His work when He had gone (St. Matt. iv. 19), "I will make you fishers of men." It is interesting to notice how often Christ impressed upon the multitude the importance of using the knowledge they had, and how He suggested they would be incapable of receiving more until they had done their best with what they already had. In a sense this may not seem to have been very encouraging: but if accepted, it would stimulate to the self-effort by which they would become capable of moving a step further in knowledge. He was helping men to stand upon their own feet and to become men of judgment themselves. Christ was always trying to stimulate the wills of men by holding out the hope and possibility of becoming better. He approached each man with a delicate sense of the value of his personality, and His handling of each was different. He saw and appreciated the strong points, He noted the peculiar dangers of each temperament, and He gave each man love. The school of Christ held together, not because the disciples all loved one another, for jealousy and strife often divided them, but because each man loved Christ and knew that he was dear to



the Master. Recall the freedom with which they lived in His Presence, the ease with which they could ask Him questions. They were wonderfully at home with Him. Jesus taught that God so loved and cared for the individual, even the weakest, and illustrated it faithfully in His personal relations with the disciples. Could the teacher transmit the same message to-day?

Christ never forgot that each man was an end in himself, but Christ taught His disciples that no man truly lives until he has ceased to be an end to himself, until he sees that the purpose of life is not to have but to give. For that reason He detected and drew out in them all that made for an enrichment of their *individual* personalities and capacities for *service to others*. See, *e.g.*, how skilfully He uses the *fisherman instinct* in Peter. Latham suggests that He saw in Matthew His chance of making a *link with the outcast publican* community. Think of the encouragement it must have been to Matthew to know that his circumstances and calling were not simply despised and condemned, but utilized. In the same way Christ always respected individuality in the sense that He did not demand the same type of service from each. Peter was not expected to be a John, nor John a Peter. Certain men in the group showed powers above the average: they appear to have been given exceptional opportunities. In all this Christ only acted in accordance with what He steadily taught.

While careful always to recognize individuality and respect the liberty of His disciples, Christ's love was no weak love. He set His disciples hard tasks and impossible moral ideals. He never hesitated to show them their faults, but He did not stand aside from His disciples and coldly criticize. Standing by their side, coming to their aid where they had failed through cowardice and unbelief, He bore with them, *suffered in His own soul the pain of their falls* and their slow progress. He ever stood enlisted with their better selves against their worse selves, and *taught* by the demand of His love what He said God expected from mankind, "Ye shall be *perfect* as your Father in Heaven is perfect."

Christ's educational work was a *preparation* for life.

If Christ saw more in the teacher's opportunity than we have done, may it not also be that He has much to tell us about the teacher's aim? Amidst all the confusion of thought on this point, one thing is clear, that education must be a

preparation for life. Perhaps we tend to think of the training of the disciples as more specifically a preparation for their special mission of evangelizing the world, *i.e.*, for the office of the apostolate. But this is not the whole truth.

Their special work could not have been accomplished, except as they had a point of view about life as a whole, and a *standard of values*, very different from that current in their day. Can we say that the teacher's supreme aim, lying behind all instruction, training, and discipline, is the production of a point of view, an attitude to life consciously chosen? If scholars leave our hands at 14, or even earlier, we cannot expect to see our work completed. Yet it is worth while enquiring whether it is in our power to teach the ordinary "school subjects" in such a way as to suggest a point of view for life. If so, then we may well go on to ask whether the attitude to life which our teaching suggests, is anywhere near that desired by Christ for His disciples? Perhaps we cannot do better than take the Beatitudes as our guide, for in them Christ draws the type of character and life which seem to Him worth while. With men who aimed at this character and sought to adjust their lives to this point of view, Christ meant to leaven the world.

#### In St. Matthew v. 3.

Poverty of spirit according to Gore, is "detachment," *i.e.*, the spirit that is *not dependent* upon material resources. It is possible to be rich in this world's goods, and yet be poor in spirit, not to trust in one's riches. It is possible to be rich in the wealth of this world's leisure, culture, intellect, and yet be poor in spirit, as knowing that man's life consists not in such things alone, but has deeper needs, which can only be met in God. The man who is poor in spirit is not afraid "amidst the changes and chances of this mortal life" for his heart is "fixed where true joys are to be found."

#### In St. Matthew v. 6.

We see Christ setting the seal of His favour on men who refuse to be content with things as they are, and who mourn their own sins and failures, the sin and pain of the world, who hunger and thirst for righteousness and justice, a diviner social order in which they and others shall be satisfied.

## In St. Matthew v. 5.

What is the typical school point of view about meekness? Is it not regarded as *weakness*? And the school world is often divided into parties and cliques. Would it be possible, or justifiable, to attempt to rule a school on principles of meekness, mercy, and peace-making? Is the encouragement of emulation and competition likely to produce the Christian character? Will it pay to give them the ideal of meekness and peace-making? Christ says "The *meek* shall inherit the earth."

## In St. Matthew v. 10.

Unpopularity is a hard cross to bear, even if persecution is no more *active*. Yet Christ offers His disciples a point of view which, if cordially and thoroughly accepted, is bound to bring them the pain of unpopularity, hatred, slander, loneliness, and perhaps torture and death. Such a life is "blessed," happy. Is it possible for the teacher to help children to see that it is *worth while*, and a surer way to happiness, to live by principle, than to shirk pain and unpopularity: to do right *in spite of consequences*?

## St. Matthew v. 13, 14.

It is quite clear that Christ's aim was to produce *a type of character*, which should inevitably act as a challenge to average human life. "It is to purify by its own distinctive savour, it is to be conspicuous by its own splendid truth to *its ideals*, it is to arrest attention by its powerful contrast to the world about it." (Gore, Sermon on the Mount.)

We have seen that Our Lord was a practical idealist. Though no one can face His ideal without a sense of *utter unworthiness* and insufficiency, yet He really did mean that type of character to be manifested in this world. He had no illusions about this world, He knew what was in man. Remember how He described the heart of man. And He meant the education of the disciples to fit them for life in this world.

If we admit that the modern teacher must aim at the production of character, the question at once arises, how far can he work towards the production of the Christian character defined in the Beatitudes? For example, one can only expect a genuine spirit of meekness, a *meek character*, from someone who is *conscious* of rights and their value, and who voluntarily

renounces them. That is to say, that the Christian character rests upon a foundation of elementary moral ideas. The experience of the Church in the mission-field is good testimony at this point. Why is it that every missionary society lays such *stress upon the work of education*, primary and secondary? Not merely because contact with the West has created a demand for our learning, nor because it serves as an excuse for getting the people under the influence of the missionary, but because the education and discipline of the school lay a moral foundation upon which the structure of the Christian character can be reared. Just as the Law provided for the Jews the basis of moral enlightenment upon which the Gospel was planted, so to-day in many nations the work of the school-teacher is laying the foundation for the Christian preacher. Love of truth and order, respect for law, the sinking of individual interest in the well-being of others, respect for experience and authority, the joy of good work, the value of effort, the discipline of the will, are some of the moral lessons which every school at home and abroad can teach, and these may, and do, constitute a real preparation for the Gospel. We may not see all the *results* we long for, but the life of the Spirit is never fruitless, and Christ the Great Teacher is present with us.

Only God Himself knows the end from the beginning. A teacher, sick with disappointment at the apparent futility of his work, touches in his own personal life the very heart-sorrow of Christ, and truly bears his cross after Christ. Yet is it not possible to believe that the teacher can so present his instruction, and so select his methods, as to leave some permanent trace on his class? Can he or she lift the business of living and learning and earning bread and cheese on to a higher plane? Can he stimulate will and aspiration after a higher type of life, by what he is himself? Can he so teach as to leave his class with the impression that it would be good to go on thinking and reading by themselves? Perhaps this may sound impracticable. Yet is it not true that the good teacher must look ahead into the life his pupils will lead, and try to equip them to get as much out of it as possible, whether they are likely to be prominent people or not?

With the Twelve, Christ could hope to achieve what was impossible with the multitudes. He brought all His resources to bear on the task. Let us see how He used everything to develop in them the qualities which make for leadership.



Dewey remarks in one of his essays that every member of a democratic and progressive society must be educated for leadership as well as for obedience. "He must have power of self-direction, and power of directing others, power of administration, ability to assume positions of responsibility." Christ was setting about the creation of a new type of social life, and had chosen to do it through the education of twelve men in its principles, ideals, and practice.

The Twelve were taught judgment, *but* they were also exercised in the habit which should always balance the critical—that of appreciation and sympathy. A habit of judgment in a leader, *without the power of appreciation* often leads him into the worst kind of exclusiveness and snobbery. The disciples were taught to see the good in many types they would otherwise have ignored. They saw Christ covering the shame of a prostitute, willing to spend time and interest on children whom they would have sent away, seeing self-forgetting love where they would only have seen waste of money, detecting loyalty in a man who had not openly declared himself on their side. Also they saw Him mixing freely and naturally with every class in the community, turning aside from important business at the call of need. So they learned *appreciation*, and became gradually more ready to welcome all that was good in men: *because they saw their Master loved it*: and they gradually caught His point of view. The fundamental fact is the value of human personality to Christ. Every man is the "brother for whom Christ died."

Christ recognized varieties of capacity amongst His disciples and did not hesitate to select from the group those who would profit by more opportunity. Signs are not wanting that the disciples were tempted to exclusiveness in relation to other men, and jealousy among themselves. But Christ's remedy for this spirit was not to treat all men alike, but to offer them a different standard of judgment, and a more worthy object of their attention. He made the test of pre-eminence to lie not in privilege, not in capacity for leadership, though He always utilised it—*but in service*. He did not repudiate the spirit of emulation, but gave it a higher motive.

Every teacher has occasionally to take a *tone of complete authority* with his pupils. Christ said, "Ye have heard that it was said," and therefore taking a still higher standard, said, "but I say unto you," but the teacher's ultimate influence

depends on the extent to which his pupils discern that behind the voice of authority there lies the simple voice of love.

Do you see the people waiting, oh, my sisters?  
Waiting on with hungry hearts and sad,  
Waiting, tho' unconscious they are waiting,  
For love,—the love divine to make them glad.

Waiting for a love that stoops to win them,  
Waiting for a love that does not tire,  
Waiting for a love that's always tender,  
Waiting for a love to lift them higher,  
Waiting for a love that breaks through barriers,  
Of race or rank,—of sect or "views" or place,  
Waiting for a love that melts in "oneness,"  
Waiting for the light of God's own Face.

A love that "knows not" *self* but lives for others,  
A love that "envies not," nor jealous is,  
A love that never boasts, nor thinks the evil,  
A love that "covers" faults,—such love is His!

A love that "beareth all things" and "endureth"  
A love that "hopeth all things" day by day,  
A love that patient is, and "faileth never,"  
A love that melts the heart with its warm ray.

And Thou, O blessed Master,—Thou art waiting,  
To see Thy children *live* this love divine,  
Thou knowest that the world is still in darkness,  
And Thou dost say to us, "Arise and shine."

"Arise," show forth the glory of the Father,  
The Father's heart of love so great and strong;  
That love that gave His best, His dearest treasure,  
Yea, gave *Himself*, in giving up His Son.

Oh! love that gives *itself*; that keeps back nothing,  
That nothing has to keep, for God has all!  
Such love the world is waiting for and seeking,  
Not waiting for a love all poor and small.

Our limits are so narrow, so restraining;  
We love the loveable—the good—the few,  
The love of God is broad, and deep and limitless,  
Oh! let us change *our* old love for His new!

One of the most *necessary qualifications of a leader* is capacity for adaptation to new conditions and situations, but without surrender of vital things. We find Christ refusing to bind the disciples' lives by regulations, but constantly forcing them back to the *discovery of the principles behind rules and*

*conventions*. In this way, for example, He dealt with the Sabbath and with fasting. It is much easier to live by rigid rule than by principle, and the disciples were obviously slow at understanding Christ's point of view. We find Peter even imagining that forgiveness could be dealt out by rule. The disciples were taught to consider other men's needs before their own, and to use their powers of mind and body, all that contact with Christ had brought them, in the cause of mercy, truth, and love, but we notice that up to the very end, right up to the last days before the Passion, they were still dominated by jealousy, envy, and ambition. When the crisis came, they forsook Him and fled.

What really won them to the unselfish life? It was their Master's sacrifice and death. In the end, *it is the person of the teacher*, his conformity to the principles he teaches which really makes the teaching effective.

#### IV. HOW CHRIST SPENT HIMSELF AS A TEACHER.

In St. Mark x. 45, "For even the Son of Man came not to be ministered unto, but to minister," we have the thought of the constant *sacrifice* of Christ's life as a Teacher. Here again He lived the Gospel of God's free giving of Himself to men. This verse only illustrates what lies on every page of the Gospels. . . . that Christ gave Himself and *spent Himself unsparingly* for His disciples. He shared their life and interests, "bore their griefs and carried their sorrows," renouncing privacy and leisure in order to be with them, and opened His heart to them even when they hopelessly misunderstood Him. Perhaps there is nothing from which we naturally shrink more than "giving ourselves away" to people and getting no response. Yet Christ did it constantly. The record of His patient, faithful, unremitting care and love for His disciples is a true picture of the self-giving of God. Could we to-day show something more of the life of God to His children, if we were prepared to *give ourselves* to them and share their lives more entirely?

The real opportunity of the teacher always lies in the possibility of a personal relationship between her and her pupils.

The use of the opportunity is conditioned always by the receptivity of the pupil, and the personality of the teacher, and sometimes by external regulations, but once the relation

between teacher and pupil is accepted. . . . once "mind," "soul," "personality" is exposed to the power of another personality in a relation of recognized authority, is there not inevitably a *vast* spiritual and ethical *opportunity*?

#### V. WHAT PREPARED CHRIST FOR HIS WORK.

We are now forced back to consider the personal life of the teacher, and how he is to be prepared for his work, and sustained in it.

There is a dominant part played in education by the personality of the teacher. When we look at Christ, we may feel the sheer audacity of taking Him as an example. Yet it may help us to remember that He grew in grace, learned obedience, and in His human life had to draw on the same resources that are open to us. What in the life of Jesus had helped to *prepare* Him for His work as a teacher?

#### St. Luke, ii. 41-51.

These verses strike the *key-note* of Christ's whole life, obedience to His Father's Will, "Wist ye not. . . ." From His earliest years He knew and acknowledged His Father's Will as the law of His life. This was more than the sense that one particular way of living was the Will of God for Him—more than a "special vocation." It was a conviction that the whole of His life was to be lived for God. No one else has ever entered into the fulness of this experience, because no one else has ever given God complete right-of-way in his life. But many men and women have known in their measure the strength and repose which come from the surrender of life to God. Such a life has an authority of its own, because it is in touch with God. There is a quiet unconscious power about some Christians we know, which gives them an influence quite out of proportion to their intellectual or social gifts. The astonishment of the people at Nazareth when Jesus came into public life shows *how completely He must have seemed one of themselves*, and with what restraint and discipline He had accepted His limitations. But while Christ had suffered limitations, He made the fullest use of the *advantages* life offered. His illustrations and metaphors show how closely He had been in touch with nature, and the variety of human life He had observed. In short, we get the impression that He had not despised any experience as too commonplace and ordinary, but had tried to



learn the divine lesson from it. Is it not a mistake for any teacher to think he can keep his life rich and fruitful, without the cultivation of human interests?

One of the greatest perils of a teacher is *self-consciousness about his influence*. Now while Christ was utterly aware of His mission, and of His unique communion with God, He never gave the impression of being didactic and self-conscious. He was utterly human with the disciples, and His teaching had the spontaneity which comes *from losing oneself in one's subject*. Does not this unselfconsciousness come from a *real interest* in the *subject*, and in the people to whom we are trying to teach it?

We are accustomed to hear that Christ *loved* men. Is it harder to us sometimes to believe that He *liked* them? We can learn to like and to appreciate.

#### VI. WHAT SUSTAINED CHRIST IN HIS WORK.

In all the rush and pressure of His life, when sometimes there was not leisure so much as to eat, Our Lord constantly found time to be alone for prayer, even at the cost of sleep and rest. Prayer for Christ seems to have been a refreshment—to us it often seems an effort. But if Christ found it necessary to pray, does it not mean that our work would be more effective if we prayed more, and in accordance with the conditions upon which prayer is heard?

#### REAL PRAYER EVEN IF IT IS SHORT.

What a difference there is in one's prayers. A man who believes in the Spirit believes that "the breath of God," the life of God inbreathed into a human soul, is stronger than *any* other force in the universe. No limitations or circumstance, no obstacles, can hinder that life from achieving that for which it came forth: not necessarily what the man himself expected, but what God willed.

If we lived by faith in the Spirit, would not much of our work be lifted above despair, hopelessness, and weariness. It is the power of the inner life which is really effective, if we could only believe it. And the fight of faith for many of us consists in steadfastly choosing to live on the assumption that trust and love and hope and patience are really doing their work, even when all the facts seem against it—and that prayer is heard and answered.

## Courses of Study for Missionaries at Work in China\*

**M**ISSION Boards have not yet clearly established their policies regarding the wise use of time on the field for language mastery or for added development. This is a matter of very great importance, alike to the new missionary, to the missionary of experience and to the Candidate Secretary of the Home Board.

### I. FOR MISSIONARIES DURING THEIR FIRST YEAR. 1.

*Language Study.*—This is the primary task of the first two years for most missionaries. If done in solitariness in an isolated station under a Chinese teacher—who has not the faintest idea of modern methods of teaching the language—and surrounded by a tiny band of overworked missionaries and their Chinese colleagues, the hopelessness of the task, waste of time and nerve, and overwhelming sympathy for fellow workers will make the year of only secondary value. The union training schools for newly arrived missionaries are established to make the difficult task as easy as possible and to secure for the new-comers the most favorable conditions for rapid advance in the language and for acclimatising them with least danger to health. At least thirty per cent. greater progress in the language ought to result from attendance at a training institution in China than would be possible at an isolated station. Suggestions are necessary for studies under such favorable circumstances, since the directors of those institutions know the local conditions and will give all needed advice. If for any reason the new-comer cannot attend one of these schools, advice can be secured from the leaders of such institutions as to the best methods of study, or from those who have studied under them.

2. *Lectures.*—Valuable as is the linguistic instruction given in the training institutions at Nanking, Peking, and elsewhere, the advantage derived from the lectures upon important “things Chinese” by authorities is likewise very valuable, both because of the information gained and also because they relieve the monotony and strain of endless language study.

\* Reprinted from the Fourth Report of the Board of Missionary Preparation.

3. *Private Study of Individual Missionaries*.—It is advised for those who cannot attend these schools, that not more than six hours per day be given to direct Chinese study, but that they substitute for further book work studies of their environment and future people and chatting and visiting with them. Readings upon Chinese customs, religions, and the common life may take the place of lectures of the training schools. So far as possible these readings should interpret what observation has punctuated with interrogation points.

4. *The Assimilation of Experience*.—While not a study through books, newly arrived missionaries should learn all that is possible of and from the practical experience of their elders. In the training schools the leaders would naturally be persons whose experience is valuable and particularly trustworthy. Genuine studies of successful experience are ephemeral in their value, unless the student makes his own books as he gains new knowledge. Acquiring the systematic, accurate note-book habit will prove a valuable preparation for all one's future. But such study can go farther than a note-book. It should be assimilated through practice hours when possible, and always should be discriminatingly digested and taken into one's personal possession for future use.

5. *Fellowship*.—One of the most valuable advantages of the training school over the isolated station is that of living with men and women from different denominations and of varying races. The common life together, the stimulus and sense of rivalry arising from the same studies and lectures, sharing in walks, talks, and tennis, in daily prayers and Sunday worship with no suggestion of denominational differences, those intimacies of closest friendships cemented by co-operation, federation, and fellowship in prayer and by the ties of common tasks, are the surest guarantee of later abiding comity. Such institutions are the best laboratories in which to study all phases of co-operation, federation, and even of union itself.

While the isolated new-comer loses this benefit derived by new missionaries from attendance at training schools, he may learn, better than they, another lesson in fellowship in his isolation. Comradeship with the Chinese should be central in every missionary life, and it will be more helpfully so in proportion as one studies them and learns how to admire and love and serve them. This should, therefore, be a major study of the first year, parallel with language acquisition, both for

isolated missionaries and for the less favorably circumstanced language school students. The danger of unduly cultivating certain congenial Chinese, thus occasioning envy, is to be guarded against, especially by women missionaries.

II. LATER STUDIES OF THOSE ON THE FIELD. As a matter of fact most missionaries find themselves so burdened with work after the first years of language study that they do not find or make the time to pursue any line of study not strictly demanded by their daily tasks. This Committee believes that such a course is unwise, if God is to have the best and most productive service from His workers. *Avocation may be just as fruitful in Missions as vocation, if carefully chosen, temperately pursued, and wisely co-ordinated.* It is gratifying to notice that in nearly every mission field, and in none more than in China, the older missionaries are recognizing as never before the dangers of stagnating intellectually, and the absolute necessity of advancing in knowledge and in power to grasp and solve their problems, and are therefore, singly and in groups, devoting themselves to the thorough and progressive studies of subjects of special concern to them in the prosecution of their work.

1. *The New Chinese Language.*—This study should not be regarded as a questionable expenditure of time, especially in stations where modern education has introduced, largely from Japan, the new terminology and diction of renascent China. These new terms should be known through a study of such volumes as Mrs. Mateer's and Mr. E. Morgan's, or better still, through reading Chinese periodicals and occasional government documents of importance.

2. *Selections from the Classics.*—Modern missionaries are likely to neglect the classical Chinese, now that the old requirements are deleted in large part from government education. As there is much that is intrinsically valuable in the Classics, particularly the Four Books, and as they will long dominate modern *wên li* style, selections should be read, and usable quotations with their contexts should be copied for memorizing, and subsequent public use. Such studies are the necessary complement and fulfilling of the English translations read before going to China.

3. *Literary Avocations.*—As an enrichment of one's vocabulary and diction, it is well to read in part at least some of



the latest books issued from the Chinese press, as well as some of the standard *belles lettres* of the past and current periodicals. There are many admirable essays in modern diction and style, notably those of Liang Ch'i-ch'ao. According to one's natural inclinations a special line of reading should be undertaken with a view to making literary contributions to Occidental periodicals or Asiatic Society Journals. Some of the Sung Dynasty philosophers still remain unknown to English-speaking readers for the most part and studies of China's religious writings other than Confucian need to be undertaken.

4. *Field Studies*.—Missionaries should know the conditions and circumstances of their own field. It is a mistake to judge or formulate mission policy from the viewpoint of one's own station. Missionaries should visit others in the surrounding district, thus learning the exact situation in each place. It is only in this way that they can make effective contributions to discussions of mission policy. Every mission station in China should provide some person who is willing to co-operate with the China Continuation Committee in its field surveys with a view to a better and more economical occupation. These studies are not to be merely geographical in character, valuable as they are for the missionary cartographer. They should be far broader in their scope than Dr. Cochrane's rudimentary and important studies in this direction and perhaps start from his volumes as a basis. A few specialists of this sort would supply the greatly needed force for a Board of Missionary Strategy which will soon emerge and provide the Church with information which will render the present campaigning, often haphazard, vastly more effective.

5. *Local Studies in Religion*.—The so-called "Three Religions" of China are only formal and external manifestations of religion behind which is a mass of heterogeneous beliefs, superstitions, and practices which are unknown to most workers. It is exceedingly desirable that every missionary should know the religious background which is to help or hinder the Gospel. A few specialists will enable their fellows to reach the Chinese hearts through what they have learned by laborious, patient, and sympathetic investigation. But this should not prevent every missionary from learning for himself what the people really believe and practise in the realm of religion. In many large cities there are religious gatherings on special days, when forms of worship are gone

through and lectures are given. Foreigners can usually gain admission to these meetings and also read reports of them in the local press.

6. *The Science of Missions*.—Its hour was struck in China with Dr. Mott's Conferences of 1913 and the consequent creation of the China Continuation Committee of the Shanghai Conference. The Records of those Asiatic Conferences and of the Second Meeting of the China Continuation Committee should be studied by those who would learn from the best experience of others. The nine volumes of the Edinburgh Conference of 1910, containing a wider and less exact scientific statement of data, should also be studied. If the China Continuation Committee could establish a scientific missionary quarterly, or develop the *Chinese Recorder* more fully on this side much progress would result.

7. *Experiments in Missionary Efficiency*.—The science of Missions should be translated into the art of Missions, and this is only possible when students of the science will give themselves to the application of discovered principles, attested by some experience, in wiser ways and under scientific tests. All the methods employed by China missionaries to-day are doubtless valuable, but they are not all as helpful to the cause as they might be. The systematic search for the best that it may root out the good and the better can be successful only when experimentation under proper observation and discriminating criticism has been undertaken. This calls for painstaking study.

8. *Studies in Personal Dynamics*.—The Chinese are pre-eminently a people who are swayed by great personalities. Confucius, rather than his Princely Man, has influenced countless millions during twenty-four centuries; and modern missionaries are likely to lose influence, if they do not perfect their own powers and exercise their own personalities. A prayerful study of one's own life and its real springs, the reading of biographies such as are listed in the Bibliography, intimate conversation with the most thoughtful Chinese, Christian and non-Christian alike, and conferences and studies having this great theme as their central objective, will result in better missionaries.

9. *Studies and Experiments in Leadership*.—Increasingly must the missionary to China, like his brethren in Japan, assume the rôle of unobtrusive, brotherly leadership. The

lives of such men as Duff in India, Hogg in Egypt, Hamlin in Turkey, and especially DeForest in Japan, are worthy of careful study. Neesima of Japan is perhaps the most suggestive life of an Asiatic for the present purpose, though Pastor Hsi will long live in the thought of those Chinese who knew him.

Experimentation is even more desirable and should be based upon a thorough consideration of all the factors in the case and upon the experience of Japan missionaries. The rise of self-consciousness in the minds of Christian Chinese leaders and the action of the Continuation Committees in China have made it unwise and in some quarters impracticable to follow the old paternalistic theories of leadership. Experiments are in order, but they should be made upon the joint decision of missionaries and Chinese leaders. Experimenters should bear in mind that working shoulder to shoulder with a Chinese fellow worker is better than encouraging him from behind, and that the Oriental leader will profit by recognizing that his foreign co-laborer is, through the Christian inheritance of centuries, his superior in this legacy of character and ideals.

10. *Japan's Evolution*.—Dr. John R. Mott's contention that missionaries to China can learn more from the experience of modern missions in Japan than from that of any other single country is so true that this study should be in the program of the early years in China. While Dr. DeForest's life is the best source at present, the promised biography of Dr. Davis and one of Dr. Greene, if it could be written, would supply further light as to how a man may influence a people in the process of transformation. *The Japan Evangelist* and the Year Book of the Christian Movement in Japan will prove very helpful in this study. If a number of missionaries are in a station and would subscribe jointly for the *Japan Weekly Mail* they would not only find it a source of illumination, but would also derive from it a view of China which is invaluable. The secular Year Book of Japan is also commended if any extended study of the subject is undertaken. Dr. Gulick's *Evolution of the Japanese* is still valuable, though not recent.

11. *Occidental Progress*.—In order to converse intelligently and helpfully with students and other new Chinese, it is essential that the missionary should be a student of Western progress. The making of Europe and America, especially of Great Britain and the United States, is replete with lessons for

China's transitional stage. History, however, is not so helpful as a mastery of present-day movements in the industrial, social, intellectual and religious world. By clubbing together a group of missionaries could have the reading of a few of the best periodicals and the most notable volumes of the year. The resultant knowledge should be passed on to appreciative Christians and other Chinese, either orally or through Chinese periodicals.

12. *Life Specialties*.—Every missionary can make some contribution to the interpretation of China to the world. It cannot be done in a year. It must be some elemental subject which has gripped the soul and which, brooded over and studied on every side, at last becomes clear and illuminating. Dr. Gulick's classic, just mentioned, is an illustration of what is meant, as also his latest volume, intended to mediate between Japan and the United States, *The American Japanese Problem*. The mastery of some perennial problem of China's present and future, its agitation and measures for its solution will endear an elect missionary to millions and win for him China's grateful epitaph, "He loveth our nation."

13. *The Time for Such Studies*.—As already stated, lack of time rather than of inclination is the real difficulty in prosecuting any studies on the field. Seemingly this is a sufficient reason; really the objection only takes into account hours and an overflowing work which cannot be overtaken, no matter what program is adopted, while it ignores the far more important item of efficiency in the missionary vocation. The more rapidly China advances, the more varied the demands created by Occidental contact, the larger and more exacting one's constituency becomes, the greater is the necessity of being fitted to aid and to lead in the nation's Christian renaissance. The developing thirst of New China for the waters of a Christian life and civilization cannot be quenched at the mouth of empty cisterns; full and ever renewed springs can alone meet its clamant need.

This means that missionaries should resolutely set themselves to solve the problem of filling as related to the threatening disaster of an easy emptying. A systematic husbanding of minutes; the use of hours spent on boats, in carts or sedan chairs for thought upon some pressing problem or for reading some helpful discussion affecting it; the employment of part of the rest period on the mountain or by the seashore; the



occasional interjection of vital discussions of phases of missionary efficiency at monthly missionary gatherings, annual meetings, or on the cool heights of Kuling and Mokanshan: these are suggestions only of what is possible without taking weeks of time for the studies recommended. But it is this Committee's deliberate conviction that missionary Boards should encourage their missionaries to make time, if necessary, to enable their workers to live the abundant life which is bound to be the most fruitful one. Need we add that the spiritual filling of the individual should be safe-guarded and developed as a primal necessity of missionary efficiency?

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## The Study of Methods and Results of the Fukien Provincial Evangelistic Campaign, 1914

E. H. MUNSON.

### AIM OF THE MOVEMENT.

“CITY Evangelism” well expresses the new trend of evangelistic effort among the higher classes in China. During the past three or four years this effort has been limited primarily to the larger cities which have in most cases been the provincial capitals. The inspiration and enthusiasm has spread from these centres to other cities and there has been a growing demand for evangelistic effort along similar lines in prefectural and county cities. This was especially true of the prefectural cities in Fukien Province after the Eddy meetings in Foochow of 1913. As a result the Christian forces of the province united and carried through the province-wide Evangelistic Campaign during the Fall of 1914. For a detailed account of these meetings as held in the thirteen centres with tabulated results four months after the meetings, reference is made to the report of the Provincial Evangelistic Committee published in February, 1915.

The purpose of this province-wide campaign as interpreted by the Provincial Committee was three-fold, namely, *First*, to establish new points of contact between the so-called higher classes and the Church; *Second*, to afford opportunity of presenting the claims of Christianity to these large masses of men throughout the province, including gentry, officials, business men, students, and shopkeepers; *Third*, after the

meetings in the follow-up work to give enquirers the privilege of carefully investigating the teachings of Jesus Christ and, where possible, of leading those men on to the point of acceptance of the Christian Truth.

#### TO WHAT EXTENT WAS THE AIM ATTAINED?

Of course the ideal kept in mind was not simply that of establishing a point of contact with a man, but of actually leading him to the point of decision. Reports which have been gathered by a very careful survey from all centres assure us that the first two parts of this aim were adequately attained and in some cities, in varying numbers, enquirers from the meetings have been led to the acceptance of Jesus Christ. From the very beginning the Executive Committee held that no appeals should be made at the time of the meetings among these non-Christian men for definite decision to become Christians, but rather that the first step, namely, the decision to investigate the claims of Christianity, be the one upon which emphasis should be placed. The fact that there was a total attendance of 134,000 in the thirteen centres, and that over nine thousand expressed themselves as willing to study the Bible, gives ample proof that the Executive Committee's ideal as far as one and two were concerned was reached. A trifle less than fifty per cent of those who signed cards actually attended Bible classes so that in reality we may conservatively state that there were 4,234 enquirers of Christianity as a result of the meetings. It may be that many others of the remaining fifty per cent have studied the Bible by themselves or in their own homes, and in this way would be included under the term "enquirers." However, of this we have no proof and can only judge from the facts available.

#### CRITICAL SURVEY.

Although no suggested program for the future has been proposed or even discussed, as far as we know, yet we believe that it will be of great value at this time, to all interested in evangelistic work, to deal briefly and in a constructive manner with the criticisms and suggestions in connection with the methods and plan of the campaign. We understand that there are several other provinces in China which are contemplating similar movements and our experience will be of immense value to them. It may be well for us to deal first with the criticisms

in connection with the plan and work of the Provincial Executive Committee and then with the criticisms of local committees.

(a) Provincial Executive Committee. A very constructive criticism comes from Inghok with regard to the science lectures for the smaller cities. We quote as follows,—“The science lectures were not simple enough or directed to any special purpose in the life of the people. We feel it is possible to make them *ad hominem* and serve a real purpose in the lives of the people. For example, the hygienic lectures are bearing new fruits. I am sorry that we have no definite suggestions for simplified science lectures, but simple Astronomy, Physiology, etc., would come home to our country audiences. This they could comprehend.” Three or four cities make a similar criticism. In general the opinion seems to exist that the science lectures were above the understanding of the audiences and lacked practical application. This, of course, would not apply so much to the science meetings in Foochow and Amoy where probably the audiences were better able to appreciate them.

In some centres the impression made by the campaign was transient and superficial. Kucheng reports as follows: “The campaign attempted too much in too brief a space of time. It tried to reach too many people.” Shaowu expresses the opinion of several cities when they report: “That the whole campaign and the methods tempted even the best of the Chinese to rely on the bigness of it, its novelty and appeal rather than the final win-one method.”

Doubtless the main and most universal criticism made deals with the message of the speakers. One city thus expressed its criticism, “The great Christian truths regarding sin, pardon, faith, redemption, eternal life through Jesus Christ—none of these were emphasised. The speakers were under the disability of a subject imposed upon them rather than chosen, with a result that their addresses were lacking in spontaneous power.” Evidently this criticism is more true of the evangelist to Kucheng and Fuhning than of some others. Chinchew has the same criticism to make of the message, *i.e.*, “That it dealt too much with railroads, opium, and electric trains, and the sins of officials, and not half enough with personal sins, personal salvation, and our Lord Jesus Christ.” However, the speaker and the message given at Hinghwa and Hokchiang seem to have had just the opposite effect. Quoting from a report from Hokchiang: “The speaker and his message were

all that could be desired. The very faithful manner in which he exalted the Bible and Jesus Christ made it a very easy matter for any man to take a stand for Christ and the Church." Were we to summarize the general trend of the message of all six evangelists, including Mr. Eddy himself, one might use the criticism given by Shaowu: "The patriotic motive so thoroughly aroused by our speakers brought many to the point of decision where there was not sufficient religious motive to hold them. Would not a more selective message and method give a group that, while smaller, could be better conserved and developed." There is no doubt that men were not really convicted of sin or their need of a Living Saviour as far as the general keynote of the message of the campaign is concerned. However, there are many of us who feel that this result was constantly before the Executive Committee and its attainment *should be reached in the Bible classes and decision meetings during the period of follow-up work.* Mr. Eddy himself recognized this criticism in connection with his message even before he had held the meetings, but he feels that this way of putting the Christian message was the most appropriate for this time in China's history and at this stage of our work among these educated men. However, Mr. Eddy is open-minded and during the past few months has repeatedly written asking for frank criticisms and suggestions as to just how the message can best be presented to the educated classes of China.

The writer of this paper feels that one of the greatest weaknesses in the whole work of the Provincial Committee was their eager desire to dissolve themselves as soon after the campaign as possible and leave the local centers entirely to themselves as far as follow-up work goes. We don't wish to claim any special superhuman wisdom or power for that committee, yet we do feel that very constructive guidance could have been given in many cases had the committee arranged for post-campaign visits throughout the province. As Amoy writes, "The local centres have been left to themselves, except as a few letters have been written."

(b) Criticism connected with the work of Local Committees. The criticism expressed in Fuhning's report seems to be universal where similar conditions obtained. We quote as follows: "I am afraid we should have more carefully given heed to the advice to have men wholly set apart for this work. We have lost something of what we might have had through



not having a man solely set apart for this work, but we thought that several parts could equal the whole and I do not think it has." Hokchiang writes as follows: "I am sorry to say that there was not a single person who gave his whole time to this work. Results would have been different if there was some one person who was managing the follow-up work." This weakness cannot be emphasized too strongly. The results were the same whether in the secondary city in Fukien or some provincial capital in any part of China. Where the price was paid the results were obtained and where the Church did not pay the price, results were lacking. Previous to the evangelistic meeting the Provincial Committee constantly emphasized this point.

Not only must workers be set aside for full time to prepare for these meetings, but the length of time given to follow-up work should have been extended. In a number of centres men who were set aside had to return to their former work within a month after the meetings. This meant a break in the most important part of the whole movement. The experience gained in Foochow proved that even an adequate number of men set aside for three months after the evangelistic meetings is not sufficient. Quoting from one of the members of the Foochow Committee: "The preparation and follow-up work could not have been done without the five men especially set apart for four months. In another campaign it would be profitable to consider the setting apart of men not for a few months, but for two years. We should plan for years instead of months for follow-up work."

Another city reports: "The one thing lacking was sincerity on the part of the workers representing the several Churches when it came to the matter of harmony and unity of effort. Great good would have followed the meetings of this city had the follow-up work been conducted in a properly harmonious and energetic manner." Several cities report that just at the time when it came to divide the spoils, so to speak, jealousy arose between the Churches and workers. This lack of harmony spells defeat for the city in which it exists.

Many of the secondary cities made the mistake of filling the program too full. For instance, one city which reported a criticism of the Provincial Committee as being an attempt to accomplish too much in too short a time was the very city where the Local Committee themselves repeatedly urged and

planned for additional meetings over and above what the speakers and Provincial Executive Committee had advised. Even in Foochow where the workers had gained the experience in a previous campaign, it was felt that the program was too full and left the workers worn out immediately after the meetings when they should have been fresh for the follow-up work. A few cities combined scientific and evangelistic meetings and almost without an exception this was found to be a grave mistake. In other cases it came as a request from the Local Committee and in two cities which did so they most strongly criticized the message given and their meetings.

From the very beginning the Provincial Committee made no effort to plan for women's meetings and in fact discouraged such attempts. In some cities, however, meetings for women were held and the general criticism seems to be that for such meetings among women special speakers should be provided. Mr. C. T. Wang, the evangelist for Hinghwa and Hokchiang (in both cities there were meetings for women), has very decided convictions upon this point.

For such an evangelistic movement to touch only the provincial capital and largest prefectural and country cities does not make it "province-wide." It only became so as the extension movement was carried out to the smaller towns and villages from those cities. The most encouraging reports continue to come from the cities and districts where the pastors and Christian workers were stirred up with the zeal to carry the evangelistic message out to the neighbouring villages. In these districts a reflex influence has been exerted upon the parent Church as is always the case where extension work is undertaken.

"Not prepared" is doubtless the most glaring criticism which comes from the majority of centres. We quote from Fuhning report as follows: "Generally speaking I would say from the point of view of additions to the Church, Fuhning was not properly prepared either in its leadership or in its church-membership." Outside of the pastors, preachers, and a few Christian students the rank and file of the Church membership in almost every centre was found to be unprepared for such an extensive movement. A Changchow representative writes, "One of the chief weaknesses is the difficulty to get the average church-member (apart from the pastor and more active deacons), to assume personal responsibility and to

do personal work." Amoy voices the same difficulty: "Our greatest weakness was our lack of personal workers to call on 'investigators,' to really get them enrolled in Bible classes—then a lack of qualified class leaders. We have had some splendid leaders, but an insufficient number." In many cases it has been found that the conception of a Bible class as held by some Chinese workers is far different from the one which obtains in the West. It is often hard for them to see how it is otherwise than an excellent opportunity for the leader to preach to the class members. Much needs to be done yet in the way of training real Bible study leaders who will lead investigators into a deeper knowledge of the Truth. In fact Shaowu mentions as one of the strongest points of the campaign, that it gave a revelation of the need of developing personal workers.

#### VALUABLE FEATURES OF THE MOVEMENT.

The last-mentioned criticism has been at the same time a wonderful incentive to the Church forces. In Foochow the Christian forces have become so impressed with the need of more intensive evangelistic effort that the temporary Eddy Campaign Committee has been organized into a permanent Union Evangelistic Committee with four men, three Chinese and one foreigner, giving the larger part of their time to this work.

Kienning reports: "The most valuable part of the whole movement for Kienning workers was the Preparation Training Conference in Foochow. It proved to be a great inspiration to all who attended." The report from many centres both in north and south Fukien emphasizes this point. The inspiration of these Conferences both in Foochow and Amoy put enthusiasm and vigour into the work of the Chinese, and as one evangelist reports: "We hope it will have proved to have largely developed in our workers initiative and self-reliance as contrasted with the reliance on foreign leadership." Another writer reports that, "through the Training Conferences and meetings in their central cities, live ideas and methods have begun to permeate the work in the out-stations as never before."

Probably the most evident result of the whole movement was the accomplishing of one of the objects of the campaign, namely that of establishing points of contact between the

Church and the educated business men and official classes. One city in reporting on this point says, "The plans were adapted to the times. They united the gentry and made the people realize that the Church had a message for them. It gave a new approach to the whole people. It is absolutely true that out here in the country the whole city was stirred. Never had we had the ear of the people before. The Bible Classes, the hygiene lectures, the monthly socials are well adapted to continue the contact gained. Out of it has grown our City Y. M. C. A. and our district-wide educational campaign, in which we have enlisted officials, gentry, and pupils generally, with the result that we have some very large prosperous public schools in five of our chapels. And the end is not yet." Another city writes: "Our friendly relations with all classes in the city have been very greatly improved since the meetings, especially with the students, gentry, and shop-keeper elements." Still another city reports: "We all feel that the campaign has been a big lift up for the Church here and has made our relations so much more friendly with all classes and given our Chinese such a vision and training in what can be done that it has made certain a decided advance in the near future both in numbers and influence." Another city of south Fukien reports: "Certainly the work among the so-called literary classes has been much simplified as the result of the Eddy meetings in this city. The campaign has resulted in much by way of visible results and has served to greatly strengthen our points of contact in this city and render possible far greater work than we otherwise would have been able to do now or in the immediate future. Kucheng reports: "That the meetings have drawn together large crowds for an avowed purpose of learning something that would make life better and worthier; the diffusion of a spirit of brotherhood and social good-will between the different classes, and a better understanding by the masses of the purpose and work of the Christian men among them. Prejudice has been broken down and paths made into the jungle of ignorance and superstition which so often confronts the missionary."

Another very noticeable and resultful movement has been that of the extension of the campaign idea to the smaller towns and villages in various parts of the province. In this connection Inghok writes: "The series of meetings that followed



throughout the district as a part of our Evangelistic Campaign did much for all of our Churches. Several villages gave their largest temples. The meetings were attended by students and gentry just as was the case in central cities. In practically all the chapels new names were added to the rolls as members and they are coming to the church regularly. There is a new spirit of comradeship and fellowship established with the gentry and students throughout the district that will be of great help to us in all future efforts." Shaowu reports: "A vigorous and livening sub-campaign in Iangkao." A letter from Hokchiang reads as follows: "One vast section to the west of this city into which the Church has never got a footing has been opened and there are twenty responsible families in one village alone who have expressed a desire to unite with our Church as a direct result of the work of one or more literary men who have come into the fold since the Eddy Meetings." Reference to the report of the Provincial Evangelistic Committee shows how the whole Christian work of Tingchow prefecture has been affected as the result of two delegates having attended the Amoy Training Conference and meetings. They are planning a prefect-wide Evangelistic Campaign early in 1916. Kienning plans similar meetings in a number of their country cities this coming fall. Hinghwa reports: "Christianity in the eyes of the public occupies a much more favourable position than hitherto. Workers and Christians have all been stirred up and in the Social Service, such as sanitation lectures and so forth, night schools and Bible classes have done devoted work not only in Hinghwa city, but in Sienyu, Gengkau, and Antau." If time permitted numerous other instances of the widespread influence to the most remote towns and villages of the province might be mentioned. Space will not permit us to do more than mention the fact that social and reading rooms have been established in five of the secondary cities with a view to more effectively reaching men of these classes.

After all that has been said, the result for which we praise God most, is that of individual lives changed and men led on to a definite acceptance of Jesus Christ as their Lord and Saviour. Quoting from one city we read: "Last Sunday I baptized nine men of great influence in this city and admitted them into the Church in full connection. There are no less than fifty of this class, many of them degree men who have

identified themselves with the Church. The number is steadily increasing, there being two, one of whom was a degree man, enrolling their names at the close of the service last Sunday. One man expressed it to me in this way, "Since the opening of the work of the Church in this city fifty years ago there has not been witnessed a scene like the one to-day where a group of men of that class stood before the altar and were baptized and admitted into the Church after a most rigid examination." One of the members of the Foochow Committee writes: "Since the campaign men have been uniting regularly with the Church, not in large numbers, but in numbers that indicate a healthy growth. The most remarkable instance of a decision in Foochow to unite with the Church was that of Mr. Lau Buo Ka, the Salt Commissioner of Fukien province. He was baptized and joined the American Board Church at Peace Street on May 23rd." Time does not permit us to mention many other cases of changed lives. No attempt has been made to secure an approximate number of those who have united with the Churches since the meetings.

The Social and Community service activities undertaken in connection with the follow-up work will doubtless be treated fully in the paper on "Social Service" to be presented before this Conference.

#### SUPPLEMENT TO PAPER ON FUKIEN EVANGELISTIC CAMPAIGN.

##### *Helpers set aside.*

##### *Bible courses used.*

Foochow,

5 men full time 4 months.

"Christian Fundamentals,"  
"St. Mark."

Amoy,

2 men full time 3 months.

1 man full time 6 months.

"Christian Fundamentals,"  
"Introduction to Bible Study."

Changchow, None reported.

Chinchew,

1 man full time 1 month.

1 man half time 2 months.

Locally prepared course.

Hinghwa,

6 men full time 3 months.

Mark's Gospel.

Futsing,

No one.

New Testament used as text book.

Inghok,	3 men half time 4 months.	Mark's Gospel.
Mingtsing,	None specially set aside.	
Kutien,	None specially set aside.	Gospels of Mark and Luke.
Fuhning,	2 men part time 4 months.	
Yenping,	1 man full time 4 months.	
Kienyang,	None specially set aside.	Mark's Gospel.
Kienning,	1 man full time 4 months.	Modification of "Christian Fundamentals."
Shaowu.	1 man full time 2 months. 1 man half time 6 months.	"Outline of Christian Teaching," "Christian Fundamentals."

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## The Women's Department of Our Institutional Church

MARY SING-GIEN CARLETON.

尙友堂, the Church of "Lofty Friendship," otherwise known as Central Church, Foochow City, is striving to live up to the ideals set forth in its name. We are so glad that, though in English we have had to adopt the very stereotyped name of Central Church, in Chinese we can still preserve the name which, in a certain sense, represents the work we are trying to do. We want to make our Church a "living, breathing, vital force" for Christ and to do this we are trying to be such faithful friends to Him that we may be true friends to those about us and lead them into the fellowship of Him who alone can give them joy and peace and satisfaction.

We are only a year old and some may think that it is too soon for us to give any kind of a report of our work which has been termed an "experiment" when, as yet, it has not been thoroughly tried. Yet the fact that we are often asked about our work shows that many are interested in our progress. And

since God has so wonderfully blessed the efforts of this past year we are looking for still greater things, and want to enlist the prayers of every reader of the *RECORDER* in our behalf.

As in other countries, our work has grown out of a definite need of reaching the people at large through social means and then guiding them on to Christ. The thought of an Institutional Church in Foochow City originated in the heart of Bishop Lewis, and he has set on fire, for this work, the hearts of all who are now engaged in it. He felt that the time had come to establish an indigenous Church, so we are here and are meeting all our running expenses. The work is done entirely by Chinese under the supervision of the missionary-in-charge. Mr. Wong Gang-Huo has charge of the Men's Department and I am in charge of the Women's Department. Perhaps it would be of interest to know what other workers are connected with our work for women.

Mrs. Lau has charge of the Kindergarten Department. She had special training for her work at Folts Missionary Institute, Herkimer, N. Y., and is doing very efficient work. She has three helpers, all of whom are graduates of our Girls' Boarding School. Two of these had two years of kindergarten training under Mrs. Lau and one has had a year of normal work. Last year we started with sixteen children; this year we are starting out with an enrollment of seventy, in spite of the fact that we are charging tuition, though we did not do this last year. The work is of such a character that the President of the City Normal School has been very desirous of having one of our workers to take charge of their kindergarten under Mrs. Lau's supervision, but unfortunately we have been unable to respond to his offer.

We also have a lower primary school. Last year we started with about ten children. Gradually our number increased, till at the close of the year we had about forty but of these more than ten boys were over ten years of age. This year we have excluded all boys over ten and we have raised our tuition fee. Nevertheless, our enrollment is between fifty-five and sixty. This is all the more surprising because the government schools are charging no tuition for children of the lower primary grades. We have as a classical teacher a very fine man who gives his full time to the work; also a young woman who has had two years of normal work. I, myself, as well as each of the other workers, including the kindergarten



teachers and the two social workers, spend from two to three periods each day in the class-room.

Aside from this we have Bible classes once a week. Last year over fifty women signed cards but only about thirty came regularly as city life in China, as in western countries, is full of social functions. For this reason it is difficult to maintain a regular attendance. We are using the course recommended by the Bible Study Committee of our Conference. Its very simplicity makes it of value to us. In a week we are planning to have our Bible Study Rally and organize our classes again.

Lectures, too, are an important factor in our work. We hold them every Saturday afternoon. Every one is welcome to these. Our attendance varies from sixty to four hundred, according to weather conditions and feast days. The lectures are mostly on such popular subjects as we feel will be instructive to the women. Our missionary friends do much to make these meetings a success as we have to call on them largely for the lectures. Before and after these meetings as well as the Sunday services we have an opportunity to chat with the women. As a result two women have been taken into the Church and there are several other earnest inquirers who, we hope, may join the Church before the year is over. We are hoping to start different lecture courses for small classes of women, such as simple lectures on nursing, cooking, the care of children, and foreign etiquette.

We have begun to hold a few special English classes and there is a call for music, which I fear is more than we can undertake at present, outside of the school.

For the children, our pupils and their friends, we have the Sunday school, which is organized according to modern methods, and the "Children's Club." This Club is run much on the order of the "Boy Scouts" and the "Girls' Camp Fire" movements. We want to teach our children to give and serve and love.

You will see that our work has many branches and as needs arise we shall enlarge it as we are able to man it, but all these various interests are only used as a means to the great end towards which we are all working and praying, the coming of Christ's Kingdom into the hearts of "China's Millions" for whom He gave His life and for whom He is waiting. Will you not remember us in your prayers? We need your help,

for we are all young, not only in years, but in experience and especially in this form of work. God is blessing the work to us by teaching us the value of "team work" and by teaching us more of His love and power to guide and uphold.

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## The History and Policy of the W. M. M. S. in Securing and Training Young Men for the Ministry.

H. B. RATTENBURY.

**T**HIS subject naturally divides itself into three parts:  
(a) The Policy in England, (b) The Policy of the Past,  
(c) The Policy of the Present.

(a) *The Policy in England.* The Wesleyan Methodist Church of England prides itself on having a ministry thoroughly democratic in origin and thoroughly efficient for its own peculiar task. The training is a long one. Older and zealous ministers are continually on the look-out for young men of promise for this work in all walks of life. When found, such youths are given a "note to preach," which means that they accompany a lay or ministerial preacher on various appointments during one quarter. Should this test prove satisfactory (in certain cases it will not even be necessary), the youth is then proposed as a "local preacher on trial." As such he must conduct services for at least one year, being continually listened to by preachers ministerial and lay. Should the reports again prove satisfactory, he may then be presented for examination as a "fully accredited local preacher" before the local preachers' meeting. He must have read through the whole of the Bible at least once, and have read, not necessarily have studied, Wesley's Standard 53 Sermons and notes on the New Testament. The Local Preachers' Examination consists of a report of the candidate's sermon preached before three local preachers and one minister, an account from him of his Christian experience and an examination in the contents of the Old and New Testaments and in theology. (The present writer regards this as the most searching examination he ever faced, but oral examinations vary with the examiners.) Having acted as a fully-accredited local preacher for at least one year the

youth may then present himself as a candidate for the ministry. The first stage is that a vote is taken and carefully recorded at the Quarterly Meeting (*i.e.*, the local church court) as to his suitability for the office. In most cases every member of that quarterly meeting will have had an opportunity of hearing the lad preach. Safely through this ordeal he takes a preliminary examination (excused to any undergraduate of any university) and preaches a trial sermon before three ministers. The results of preliminary examination and trial sermon are reported to the District Synod (*i.e.*, the provincial court). The case, character, ability, etc., are discussed with great care, and there before the pastoral session of the Synod the candidate faces once more an oral examination. If considered satisfactory, he preaches once again before three ministers and sends a written sermon also for criticism to the examination authorities. He goes up for final examination, taking written papers in theology and general knowledge and an oral in theology before the examination committee. His preaching records are there, and he has to be medically examined. This examination committee recommends his acceptance (or rejection) to the ensuing conference of the whole church and there he is constituted a candidate for the ministry. The ordinary candidate is sent for three years to the Seminary (which period for the university man of high attainments is generally reduced to one year). In Seminary he gets a lot of preaching—at least three Sundays out of four. After Seminary he still has four years' probation to run, remaining unmarried and taking examinations the while. At the end of the four years he is ordained if all goes well. Most of the men take at least nine years from the time they begin preaching to their ordination. This is why it is that men taken from all ranks of life, of all education and no education, should on the whole turn out such a sound working body. *The sine qua non* is that a man should be able to preach, that he shows capacity for winning souls, and that his own immediate circle speak well of him. In the ranks of our ministry brotherhood side by side may be found the Fellow of Oxford or Cambridge, the farmer, the mill hand, and the collier. Again and again has it been found that the less privileged are by no means the less gifted for the work of the ministry. Lack of educational attainment never has been in itself a bar to the ministerial office any more than the lack of ability to pay one's own College fees. On the other hand there is no premium on



ignorance. Outsiders competent to judge, taking us all in all, would probably assign the finished product no mean rank even of educational attainment. But it should be noted that what we desiderate are "gifts, graces, fruit," *i.e.*, preaching gifts, character, and power to save souls. Such a man we feel has the root of the matter in him. Other men may be excellent in their way but they are not worth our time or money to train.

(b) *The Policy of the Past in China.* Until quite recent years there was a tendency to make light of our church organization. We were out to make Christians and not Methodists. The result is that, neglecting our own Church History and institutions, we developed a sort of patriarchal congregationalism with nine parts patriarch and one part congregational protoplasm which neither members nor pastors understood. In those days the minister, of his own initiative only, gave notes to preach and appointed local preachers. They had none of the recognised books. Some ministers spent much time and did hard work with these individuals and there were first-class individual results. There were places waiting for all out-standing men. They were times when mission funds were comparatively plentiful and when each church seemed to require a paid agent. As time progressed there was growing dissatisfaction with the type of men used, and a theological seminary was opened. Men to be sent for training there were first nominated and examined orally in Synod, the sole nominator being the minister, and none of the authority and consequent interest being shared with the church. Occasionally from the ranks of these men, one here and one there was advanced to the status of ordained minister and others became useful paid lay agents. In other churches it is possible that several of these latter would have been ordained. We waited for the combination of "gifts, graces and fruit," and were content to wait 40 years for a total, to that time, of three ordained ministers only.

These days are passing away. It is not for us to judge those who were before us. Doubtless they did their best with the material available under very hard and trying circumstances, and yet one sort of catches a satanic grin under that ancient platitude, "Let us make Christians and not Methodists." They meant it so truly that they never dreamt how impossible a task that was for Methodists to perform. As well might Mr. and Mrs. Wang say, "Go to, let us beget children but not



Wangs," and then refuse to give the Wang-lings all the stored-up experience of the house of Wang, lest by-and-bye they should be unlike the house of Li. The only rational way to make the young Wangs good men and women was first of all to make them good Wangs (especially if Wang was a Methodist). This brings us to

(c) *The Policy of the Present.* It is roughly the discovery of our own soul and the embodiment of it in practically the old surroundings. We are now giving notes to preach and appointing Local Preachers, on trial and fully accredited in the way we understand (see *a*). Whilst the type of thing in *b* is still with us it is changed and the church through its local court is definitely associated with its ministers in the selection of candidates for the ministry and for the paid lay-preacherships. Our order of ministry is two-fold. There is the lay preacher (usually unpaid), the separated minister (usually paid). In China, as with other churches, the paid lay-preacher for the moment dominates the situation but recently whilst the separated ministers have rapidly increased in numbers, the unpaid local preachers are probably tenfold what they were ten years ago. Our progress lies along those two natural lines. It is doubtful if there will be a large increase of the paid lay-agent type. Such men, as a rule, ought to be able to be ministers if they have the gifts. If not, except that they usefully fill a temporary need, they ought probably to be working at their trades and preaching in their leisure hours. Out of a present total of seven ministers and ministers on trial in the province of Hupeh, four have come through the paid lay-agent stage, five from establishments of higher education—where, however, their course of advancement has been practically parallel to what ours was in England (see *a*). Our aim is to work our own church machinery, machinery set forth in paragraph *a*, with of course certain alterations necessitated by the fact that we live in China and not in England. The more we work it, the more we find it works.

In conclusion some words must be said as to the new situation raised by the Student Volunteer Movement in China. At present there are groups of men in all colleges pledged, before they have faced and realized any of the needs of the church, God willing, to give their lives to the ministry.

(1) It is our historic and perfectly sound position that the spirits must be tried. In all times there are men who

think they are called of God to do this and that with which others cannot be found to agree. When the call of the Church agrees with the call of the individual then it may well be thought that both calls are of God. This Student Volunteer Movement is working dangerously (if hopefully) upon the utterly immature. It must be that there will be disappointments both to individuals and to churches.

(2) These Student Volunteers are a little excessively sure that they are better than their fathers. It is to be hoped they are, and yet it is difficult for us Methodists to give them differential treatment. Frankly, we should be false to our own traditions and beliefs so to do. We do not wish to see a privileged and an unprivileged group of ministers, the main difference being that one man can speak English, the other not. We shall not move along that line but go forward as we have begun, and in both types of men (the elder and the younger) try to work the machinery of *a*.

(3) Granted your Student Volunteer is the right sort and that the church recognizes his "call," what is the best thing to do with him is still a great problem. For in one thing he is utterly and hopelessly the inferior of the older type. He has no experience of what he is going to. The question arises as to whether it would not be better in every case where a Middle School or College student feels the ministerial call to get him out for at least one year before his seminary training begins. If he were the right sort he would come back hungry for help, if the wrong he would early find out his mistake, and not too late.

(4) There is a tendency among these men to dictate to the church the conditions in which they will serve her—a tendency that for the time focuses around the money question. There is a devil there to be exorcised or the movement is on the way to destruction. A living wage is one thing, but for a man called of God to demand a certain grade of salary, not because he needs it but because his grade of scholarship commands it, is to degrade the high and holy calling in the scramble for honors and riches that has so often desecrated the temple of God. Fancy St. Paul, Luther, Wesley, St. Francis or the early Methodists doing so.

(5) The movement we welcome with all our heart. But it is time the grievances were given a rest and the privileges, opportunities, and responsibilities given a larger place. It is

an awful responsibility to be called of God to the ministry. It is a terrible thing to disobey the heavenly vision. If these men really hear the voice of God, they will take the leap of faith and will find the Everlasting Arms around and underneath them. Is not the entry to the Student Volunteer Movement for the Ministry in danger of being made too easy? We were taught to pray, and not to push, to let God choose and thrust men out. Men-made volunteers will be nothing but a curse. Real God-possessed, God-driven men will be as apostolic now as ever they were. "Oh, that Thou wouldst rend the heavens and come down."

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### In Memoriam.—Mrs. Ella Davidson Little.

P. F. PRICE.

**I**N the death of Mrs. Lacy L. Little (*née* Miss Ella Davidson) on July 7th, the American Southern Presbyterian Church in China has lost one of its choicest workers.

Mrs. Little was born near Yorkville, South Carolina, forty-nine years ago. After graduation from college and having had valuable experience in teaching and in Christian work in the homeland, she came to China in 1891; she thus completed a quarter of a century of service as a foreign missionary.

She first resided in Hangchow, where for several years she had charge of the Girls' School, the first and, at that time, the only school of its kind in the Mission. The young women who were under her influence during that period remember her with abiding affection and gratitude. This is illustrated by the remark of one of them who, like so many others, is now a mother presiding over a large family. This lady, Mrs. Lo, on hearing of Mrs. Little's illness, said, "I could not help loving Mrs. Little. It just seemed the natural thing to do."

On October 31st, 1900, she was married to Mr. Little, and removed to Kiangyin in Kiangsu, where she entered upon a new and enlarged sphere of activity. There, while co-operating with her husband in his extensive evangelistic work, she also founded an academy for girls and a training school for women. Capable of carrying on varied interests at the same time without clash or confusion, she kept open her home, where anybody was welcome, guided the affairs of two schools, and was laying still larger plans for the future, when in the pride of her usefulness here she was called to the service above. She was a rare and, to our view, an indispensable worker.



THE LATE MRS. L. L. LITTLE.





As we look back on one who thus served her generation by the will of God and has fallen asleep, many qualities stand out as worthy of emphasis and emulation. We can mention only a few of these.

One of her characteristics was her winsomeness. Attractive in person and manner, she was still more lovely in her spiritual life. She had the practical common sense of Martha, and to this she added the quieter devotion of Mary. Whether in the homeland among the churches when on furlough or in the mission circle, or among the Chinese, she was one of whom we can truly say that we thank God upon every remembrance of her.

Another of her qualities was leadership. She did more work than one person should have undertaken, working often against bodily weakness and discomfort which she was reluctant to disclose to others. But while working hard herself, she had the happy faculty, which not all workers have, of getting others to work also. She naturally took the place of leadership among the Chinese women and girls. And they, as naturally, recognized in her a born leader of women. Nor did she lead by force of command. She led by force of personality. Moreover, she was always ready to accord to others the credit of achievements in which she had the principal part.

Another thing that made her character so beautiful was her uniform cheerfulness. A friend who went to see her during her last illness at the Red Cross Hospital in Shanghai, remarked that she was so overborne by weakness and depression that she could not even smile, and this friend added, "And you cannot think of Mrs. Little without her smile." But her hopefulness broke through even the gloom of those last weeks of terrible suspense and suffering, just as it had always done, like a ray of sunshine on even the darkest days. A colleague who lived in closest association with Mrs. Little, remarked that her friends never saw her otherwise than cheerful and optimistic. It was in looking upon the unseen and the Eternal that she found that serenity of spirit and hopefulness of outlook that enabled her always to scatter sunshine along her way.

Another outstanding characteristic of our lamented co-worker was her love for the Chinese people. She loved them all and she loved them all the time. It was for them that she spent herself, even to the last ounce of her endurance. Her love for the Chinese and her desire for their highest welfare cannot be better illustrated than by a letter which she dictated for the Christians at Kiangyin during the month of May, when the first realization came that she would probably never see them again.

"Tell them," she said, "the Father never makes any mistakes in placing His workers. I loved to work with them there, and had

many plans, but the Father wants me to serve Him elsewhere. Tell them it is most beautiful to be going Home, although I am very sorry to be leaving them. Ask them to pray very earnestly that the Father will make it *my joy* to do His will, and that I may be able to rejoice even when the way leads through the crucible of pain.

"Tell them to ask the Dear Father to be as merciful to me as *He thinks is best*.

"And now as to them: In the first place, tell them never to doubt, never doubt God! Never doubt His word, and pray for an increase in faith, and tell them I hope that each of them will learn the great joy of living not for *self* but for *Him*, and that there is nothing else worth while. I long for each one of them to be able to say, 'For to me to live is Christ, and to die is gain!' Tell them I doubt if there is any real, true Christianity apart from that which has in it the power to live a self-denying life.

"Tell them I long for them to be active as soul-winners, and for them to be liberal givers to His cause. Tell them to live in love and helpfulness and never forget the many around them who know not about Jesus Christ. I delight to know that there is an increased interest in the spirit of prayer. May the spirit of prayer ever increase among them! And may our Father's richest blessing be ever upon them."

And then with characteristic thoughtfulness, she named one by one those who, for one reason or another, lay particularly upon her heart.

Indeed, for her to live was Christ, to die was gain.

And she, being dead, yet speaketh.

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## Our Book Table

"WALKER OF TINNREVELLY," by AMY WILSON CARMICHAEL. Messrs. Morgan & Scott, 12 Paternoster Bldgs. On order by the Mission Book Co.

G. S. Eddy bears the following testimony to Mr. Walker. "I was thrown with him as a fellow-worker time after time in missions, in conventions, or student camps. I often found myself unable, through sheer lack of physical strength or of spiritual attainment, to hold on with him in the lonely hours of continued and concentrated prayer: or in the terrible soul struggles, as he sought to turn the tide in a convention or meeting from defeat to victory, from indifference to spiritual hunger, and from sin to righteousness, in the vast throngs that he faced from time to time. He moved among us a strong man; and many, from Ceylon to

North India, from Travancore to Madras, are richer for the true life that he lived."

The present volume is an attempt to make Mr. Walker known to a still wider circle, that as many as possible may be enriched through contact with his life, or, as the authoress expresses it in her foreword, may have "the sweetness of a new friendship begun here to be continued There." The background of the picture is a little blurred and indistinct, in order that the portrait of the man himself may absorb attention. We shall not learn much from this book about missionary organization or methods or about the Tinnevely Church as a whole. Nor is the book arranged to make the reading of it easy and attractive. Most of its 450 pages are in small print, and consist of extracts from diaries and letters, and the authoress seldom allows her pen to wander into descriptive writing. But the reader who patiently works his way through the story of the years will find Mr. Walker's personality laying increasing hold upon him, and bringing him no little spiritual benefit. Mr. Walker had a large capacity for growth, which remained with him to the close of his life, and this gives to his life-story a progresssive interest. He was a man of many gifts. He was a good linguist and scholar. He kept up his reading of the Bible in Greek and Hebrew and was at the time of his death engaged upon a translation of the Apocrypha direct from the original Greek into Tamil. His judgment upon matters of practice and theory in mission work was eminently sane, and he had the gift of lucid expression. He was interested in good literature and read widely. His Bible readings were greatly appreciated by his fellow missionaries. He was a notable and arresting preacher. But that which gave strength and unity to his work and life was his singleness of aim and purpose. Ever since, as he himself expressed it, "he had put his hands quite within the Master's hands" to do anything and go anywhere as He should appoint, he lived to please Christ. A fortnight before his death he made the remark to a friend, "I have not changed my life purpose: 'Except a corn of wheat fall into the ground and die, it abideth alone'; but if it die, it bringeth forth much fruit.'" His desire was to be a fisher of men, and all his reading and observation were made subservient to the fulfilment of this purpose. His power in this kind of work was exceptional. Though living in an obscure Indian village, he was known throughout India and invited to hold missions in different parts of the country. Three chapters of the biography describe his work in the ancient Syrian church in Travancore. In these days of committees and elaborate organization it is good to meet a man of Mr. Walker's type, a man who sought, like his Master, to influence men by personal contact and to implant in individual hearts the seeds of eternal life. His whole-hearted sincerity, his holy zeal in soul winning, his intense striving in prayer, his simple, strong faith, his untiring devotion, will rebuke and inspire those who seek his companionship in the pages of this book.

H. W. OLDHAM.



WORKING WOMEN OF JAPAN, By SIDNEY L. GULICK. (*Library of Christian Progress.*) *Missionary Education Movement of the U.S. and Canada.* N. Y. 1915. Pp 162. 50 cents gold.

This volume belongs to the now familiar Mission Study type. It consists of 12 chapters beginning with a discussion of the Social Classes in Japan, old and new, followed by intimate descriptions of women in family life, as the wives of farmers, of artisans and as merchants. A chapter is devoted to each of the subjects of Baby-tenders, Household Domestic; Hotel and Tea-house girls; Factory Girls and Women; Geisha and Licensed Prostitutes. There is an account of Ameliorative Efforts, some of them of great importance, and a final chapter is devoted to the Matsuyama Girls' Home, in which the author has for many years been much interested. Thirteen excellent illustrations add to the value of the descriptions. More may be learned from this small volume (which can be read through in an hour or two) about the real conditions prevailing in the life of the women of Japan, than from a "Five foot shelf" of the works of travellers, or even of most residents.

What a pity it is that there are no statistics for compiling a similar survey of the status of the women of China!

A. H. S.

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THE EAST AND THE WEST for April.

This number is opened by an article from Dr. Walmsley, Bishop of Sierra Leone, on West Africa and the War. It is mentioned that the export of trade gin from Continental ports to Africa has not been stopped, but is carried on in English boats. In British Colonies the work of missions has hardly been interfered with on account of the war, while in the Kamerouns the important Basel Mission work has been in the main suspended.

Archdeacon C. W. Farquhar of Pongas, in an article on New Methods and Old Problems in West Africa, cites the decision of Bishop Ingham, then Bishop of Sierra Leone, to make the preparation for work in that Mission a thorough training for a school-master. This he considers was a wise change.

"The hortatory system of evangelicalism has had a long vogue and has failed, and now we need to turn about and adopt another method, with a freer use of symbols. We want pictures, Stations of the Cross, lights, and all the paraphernalia of catholic practice in worship. The accepted mode of procedure which I desire to see reformed may be summarized as follows: Secure assent to Christ's claims, instruct for baptism, advance to Confirmation and Holy Communion, and then trust to exhortation in class and to preaching in church for the building up and buttressing Christian character; the result has left me cold and the adherent unedified. I suggest that a primary effort of the missionary should be to magnify God in the minds and thoughts of the natives, and then to labor to create a clear sense of sin and its heinousness in the sight of the Holy God. In past efforts we have betrayed undue haste, and have taken for granted comprehension; we have hastened to gain the Promised Land, whereas we needed the discipline of the desert for the molding of character. Alas! we desired to count heads and to present

cheery reports, and because natives could recite the Lord's Prayer and the Creed, we assumed that they comprehended and assented to all the enshrined doctrines. Except in Turkey monogamy is accepted in all Europe, whereas it is rejected in Africa. When we tell an African that he must put away one or more of his wives, he is as shocked as we should be to be told that we must kill off our mothers-in-law to secure domestic felicity. No African woman considers it dignified to be a sole wife.

During the extended period of lactation an African woman is a mother wholly and solely, laying on her husband a burden which his polygamous forbears were not necessitated to bear. While polygamy is lawful, promiscuity has always been looked upon with abhorrence."

Dr. James L. Barton, Foreign Secretary of the American Board, under the title of *American Missions in Turkey*, gives a graphic account of the effect of the war upon missions in that empire. After detailing the terrible aspects of the case, he calls attention to the brighter side. Large sums of money have been sent by Armenians in America through the American Board to their people in Turkey, of which not a dollar has been lost in transmission. The Presbyterian Board has transmitted even larger sums to their part of Turkey. The solidarity of Islam has been not a little shaken by the conflicts of the past year, in which Mohammedans have been engaged on both sides. Sales of the New Testament in Arabic and in Turkish have been larger than usual. Western education is increasingly valued. The Armenians have met the attacks upon them both as individuals and as a race in a manner to make a deep impression upon a multitude of Moslems. Hundreds of thousands have not only refused to give up their belief in Christ for a reward, but have, with cheerfulness and courage, singing hymns and in prayer, started upon their long journey toward the desert and to probable death.

This period of stress and strain for Turkey has afforded an unusual opportunity to present to Mohammedans the fundamental truths of the Gospel of Jesus Christ, whose chief service was to minister to others. Even the terrible sufferings of Christian girls in Mohammedan harems will not be in vain. These spiritual forces can never be dissipated. The seed of the Gospel of Christ sown in the hearts of these women will unquestionably bear fruit in years to come. There are many who feel that the new opportunity will prove to be well worth all the effort and all the sacrifices made in the last ninety-five years of the work of the American Board in Turkey, and that in a large measure these years have been but years of preparation for the real task yet to be accomplished.

Rev. D. Macfadyen, a Director of the London Missionary Society, contributes an article on *Missionary Education in America*, describing the Hartford School of Missions which was the direct outgrowth of the Edinburgh Conference of 1910. This school has a course of post-graduate special study, but the course can be adapted to the individual student. The two essential subjects for the missionary course are the study of the Bible as the text-book of Missions; and Phonetics, the modern key to learning any spoken

language. The latter is taught by a phonographic record, *e.g.*, of a Mohammedan teacher reading the Koran. Students are assisted in making a special study of their prospective fields of labor. There are special facilities for students preparing to go to the Levant and to Mohammedan lands. The full course requires two years, and the special post-graduate course for theological students takes one year. The minimum number of hours for such is 420 for the academic year. But in addition to these regular courses arrangements can be made of a very elastic character for taking in missionaries on furlough, students who have a limited time to spare, and others who require special treatment. The students may come in for one or two courses only, and get the benefit of the work though without acquiring any right to a certificate. There are courses in hygiene, sanitation, and first-aid. A course in business is intended to give a knowledge of the principles of book-keeping and accounting, which may save hours of time and an even more serious drain of nervous strength. By dovetailing lectures a graduate missionary may study the principles of psychology and pedagogy, and so prepare himself for teaching, or study the methods of comparative religion. Or he may take a course in sociology which will prepare for constructive social work. The medical missionary may add to his medicine an expert knowledge of the Bible; and an industrial missionary may make himself effective as a first-aid doctor. There is a special department of missionary practice under the charge of Mrs. Benj. W. Labaree, which aims at suggesting to students both tact and initiative in dealing with strangers. (Mrs. Labaree has been both a successful foreign missionary and also a superintendant of the City Mission of New Britain, Conn.)

Hartford Seminary is under the care of Dr. Douglas Mackenzie, the son of the famous South African missionary. He is a missionary at heart, as well as a sound scholar and an evangelical theologian.

Other articles in this number of *The East and the West* are, Conflict of Religions in the Punjab; by Barakat Ullah, M.A., Professor of Philosophy in Peshawar; A Christian Hermit in Burma, by Rev. W. C. B. Purser; The Pattern of a Missionary Church, by Herbert Kelley, S. S. M.; Our Attitude Toward Hinduism, A Reply, by Rev. P. B. Emmet; The World Conference on Faith and Order; Boniface, the Apostle of Germany, by the Editor.

An Editorial Note entitled: "Ignorance in high places," severely criticizes the statements of Prof. Herbert A. Giles in his recently published volume of Hibbert Lectures, called: "Confucianism and Its Rivals." After contrasting the simplicity and beauty of Confucianism with the "garnish" and other additions which "Pauline Christianity" added to the teachings of Christ, Prof. Giles goes on to speak of the failure of Christian Missions.

He is unaware that since he left China twenty-three years ago, there is no country of any size in which Christianity has made such rapid progress. If statistics available for the decade 1900 to 1910 are to be trusted, Anglican and Protestant Missions increased during this period at the rate of 129 per cent, and Roman Catholic Missions at the rate of 70 per cent.



Prof. Giles wishes to have China "join in the old unitarian worship of 4,000 years ago. Let them transfer to T'ien (God)... all those thoughts of reverence and gratitude which have been centred so long upon the human to the neglect of the divine. Their stirring battle-cry would then be: There is no God but God and Confucius is His Prophet!"

A. H. S.

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JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.  
*Vol. XLVII. 1916.*

This ancient Journal is pursuing its way successfully and unobtrusively. The new volume introduces to the reader's notice things new and old. The papers will be eagerly read by students interested in the various subjects. To the "wai hong" they will be dry and barren. The collector, and others too, will find the paper on Early Chinese Bronzes full of information and suggestive. It should be pointed out that "ting" was a radical long before Kang Hsi. It would be more correct to say that it was retained by Kang Hsi—rather than that it was made by him (p. 3). Province of Shansi (p. 6) should be *Shensi*. Students of literature will find the Rev. G. G. Warren's review of M. Chavanne's Edition of Sze Ma Ch'ien full of matter and criticism. Mr. Warren supplies us with a most valuable outline of this great work. It is of great interest philologically and historically.

Travellers and naturalists will find much information in this number of the Journal. Mr. F. Kingdon Ward's Notes on the Flora of the West Szechwan mountains shows that he is a traveller whom one would like to have as a companion, and Mr. Sowerby's paper on the mammalia of North China is most valuable and informing. Mr. Sowerby not only contributes his personal experiences as a hunter, but adds recent researches of all other workers in the same field.

To most people it will be news that the lakes of the Chinese Empire contain a considerable number of species of freshwater sponges. Dr. Annandale has laid us under obligation by his article. This insertion should lead others to follow up the matter.

Dr. Stanley writes on snakes and gives Mr. G. A. Boulenger's opinion that the two snakes submitted to him may be described as new species. They were collected among the Kuatun hills, Fukien.

Dr. A. P. Parker gives a very interesting paper on old Shanghai: and Prof. Latourette surveys the work by Western students of Chinese History: a very necessary and valuable bit of work. Prof. E. H. Parker gives translations of Chinese State Papers from Boxer Days.

The volume contains the usual reviews, which though not covering all the books of the year, yet are very useful. There is a short account of the Society's venture in the publishing business: it is to be hoped that it will not suffer any pecuniary loss in dealing with Stewart Lockhart's collection of Chinese Coins.

E.



SONGS FOR SCHOOLS. *Arranged by Miss LAURA WHITE. Christian Literature Society. Price 15 cts.*

Some time ago this small collection of a dozen songs for schools came into our hands. We have much pleasure in recommending its use as a welcome addition to those already published. The name of the lady-editor is a guarantee of careful selection and good work. In the hope that a further edition will soon be called for, we venture to make a few suggestions.

It is strange that the title-page should be wholly in English while the songs themselves are in Chinese. We suppose that this is a concession to the teachers, but, surely, any teacher capable of teaching the Chinese text of the songs would be qualified to read a title-page and index in the same language. In a hymn-book, where most of the hymns are translations of well-known hymns it may be well to provide an English index, but these songs are obviously not translations of the favourite songs of which the titles are given. To make this collection suitable for use in schools where English is not taught the whole should be in Chinese.

Many hymns and songs published in Chinese have one grave defect, in that the accent and rhythm of the text do not coincide with those of the melody. Here, the chief offender in this respect is the New Year's song and there are one or two other instances, but, on the whole, music and words are happily matched.

There is no indication, until one examines the words, that the songs are meant for girls' schools and, indeed, there is no reason why they should not be adapted for boys' schools as well, and their usefulness greatly extended. The title of the last song reads curiously, "Welsh Melody All through the Night." One might tire a little even of Welsh melody if so protracted.

We welcome every effort to cultivate a sound musical taste among the boys and girls in our schools and those who make use of this small book will be doing something to secure that end.

A. B.

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"THE COLUMBIAN," *A Monthly Magazine published by the Students of the Shanghai American School. \$1.50 per year. Annual Number. \$0.60 per copy.*

The students of the Shanghai American School have produced this year a creditable annual of their school journal, which appears as the June issue of Volume Three of their monthly magazine. The book includes over one hundred pages, of which fully one-fourth are embellished with half-tone cuts illustrating the surrounding activities and personnel of the school. The volume is evidently largely the work of the students in the High School, and is a credit not only to the pupils themselves, but also to their instructors. If there are any who cherish a lingering doubt as to the wisdom or practicability of educating American children along American lines in China, even the hasty reading of these pages will remove scepticism and produce conviction that at least this group of students are well trained and lead a very happy and educated life. The report of the superintendent which is included in this number

will prove instructive reading for those interested in educational problems. We congratulate the school and particularly the editors upon the result of their labours.

C. L. B.

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HANDBOOK FOR CHINESE EXAMINATIONS IN THE MARITIME CUSTOMS.  
*Compiled by A. H. HARRIS, Commissioner, Examiner for 1913.*

This little book shows how the authorities of the Maritime Customs are endeavouring to assist their staff to acquire a working knowledge of the Chinese language. There have been many difficulties in the way, but as the Inspector General remarks, "It is more than ever necessary in these times for the reputation of the service and its continual usefulness that the reproach, now beginning to be heard, that its members do not take sufficient interest in the country which employs them, to learn its language, should be removed." The volume contains various circulars issued by the Inspector General concerning the study of the language and the requirements for examination. It is plainly hinted that it is very much to the interest of the In-door Staff to pass these examinations as speedily as possible. Mr. Harris gives specimens of papers set in recent years together with a running commentary which cannot fail to be of great assistance to the men. In fact, others who are studying the language would gain some help from his wise counsel. We have no doubt that the volume will be eagerly studied by the prospective candidates.

D. McG.

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## Correspondence

### SCRIPTURE READING.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Somehow up here we are not getting on with Scripture study, and I want to know if there be means of remedying the matter. The I. B. R. A. readings are most excellent for those who have got to the stage of home folks, and it may be for parts of China, but they are too advanced for here, and they and the S. S. lessons are wedded.

I have felt for long this difficulty and now the divergence of American and British societies seems to suggest a point where

we should set up our own house on a basis suitable for Chinese.

Yours sincerely,

W. HUNTER.

KUANGNING.

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### ANNUAL CONFERENCE OF MISSIONARY SECRETARIES IN GREAT BRITAIN AND IRELAND.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: It occurs to me that readers of the RECORDER might like to have my impressions of the Annual Conference of Missionary Secretaries of Great

Britain and Ireland, recently held at The Hayes, Derbyshire, and which I was privileged to attend.

Perhaps some other missionaries from China enjoyed a similar privilege, when at home on furlough, and such will not need to be told of the beauty and quiet and restfulness of the house and grounds where the meetings take place from year to year. I only wish the China Continuation Committee could discover such an ideal spot in China, far from the noise and turmoil of Shanghai!

About seventy or eighty members made up the Conference, which lasted from Wednesday night till Friday noon, and in all essentials followed the familiar lines of the China Continuation Committee; that is to say, a number of sub-committees brought in reports of varying value, which were discussed, amended, and adopted. No doubt all of these reports represented much patient investigation and strenuous work during the twelve months since the Conference last met. As these reports will be officially edited and forwarded to China in due course, I will not deal with them in detail, but rather touch on more personal impressions.

I was deeply impressed with the personnel of the Conference—its intellectual distinction, spiritual force, and catholicity. It represented all the leading British and Irish Societies, and it was a joy to see High Anglicans and Friends, Presbyterians and Wesleyans, Christian Jews and others, all meeting on a footing of equality and brotherhood.

It was a pleasure to note what a large number of experienced China missionaries have been Secretaries of Home Boards, men

like Nelson Bitton (L. M. S.), James Webster (U. P. M.), and Dr. Hodgkins of the Friends, while a large proportion of the other Secretaries—men like Lord William Cecil (S. P. G.), F. Bayless (C. M. S.), C. E. Wilson (B. M. S.), Directors Lenwood and Hawkins (L. M. S.), Dr. Haigh (Wesleyan), etc., have visited the China Mission Field.

China missionaries will be pleased to hear that China occupied the chief place on the agenda. An opportunity was given to Dr. Bondfield and myself to speak on the work of the China Continuation Committee, and a whole evening session was devoted to a discussion of Medical Education in China.

But I wish I could convey some idea of the *atmosphere* of the Conference. This I fear cannot be given with pen and ink—but I am sure the Presence of God was very near, and that for all those tired and busy men and women, bearing as they do such heavy responsibilities, the time spent together at The Hayes was a time of spiritual uplift and refreshment. In a memorable and suggestive opening address, Rev. Wm. Temple spoke on the Fellowship of the Holy Spirit. This was not companionship only, and it was something more than unity of different people with one another. It was nothing less than the bond of union, named in the apostolic benediction side by side with the Grace of Christ and the Love of God. It had been dropped out of sight that Christians were one man in Christ Jesus, one personality. Our organization was never so complete, but this fellowship was extraordinarily absent—and, if we go down deep enough, this



broken fellowship was the root of our national sin. In this respect much was to be hoped from the reflex influence of missionary zeal upon the Home Church. We were all longing for Revival. The Church had always been developed by periods of new life given in great floods. A revival was a special gift from God, sent when it can be of most value, and not to be limited by our expectations. In the past, revivals had each had some special direction. Where above all do *we* need revival? In realizing the fellowship of the Spirit. Drunkenness was a national sin, because the rest of us don't mind; and so with other sins. We must use that sense of membership, now so strong in the nation, to revive the Church. In the Navy for a certain class of offences they do not punish the offender, but *the ship's company are all taken as guilty*. What could not the same corporate sense of sin do for the country? This gift of God's Holy Spirit is a driving force that changes things, so that loving my neighbour as myself is a far more wonderful thing than speaking in tongues. In the need of the heathen world we have just the means of all others for realizing this driving energy of love. The Church has too often been a mutual admiration society, but it does not exist for its own members, any more than an army. Each exists for the sake of a Kingdom. Many men owed their souls to the War. They had now got *a purpose big enough to swamp themselves*. So the Church must get a new orientation. It exists primarily to establish the Kingdom. Through the driving power of the Spirit we may get a new inspiration in

all our humdrum routine, for we shall feel that we are working for a big thing, just as a soldier or sentry feels, though he is only responsible for a single point. When Kitchener at the beginning of the war exhorted the soldiers to abstain from certain things, he wasn't out to do *them* good, but he appealed to them to keep all their faculties ready *for England's sake*. You never met any "sons of thunder" in the Church's Men's Societies. The Church was too much concentrated upon itself. We British are the most conspicuous nation to the heathen world and our responsibility was therefore greatest. Christ went striding on to Jerusalem and the disciples followed in wonder and fear; and if Christianity has never yet *frightened* us, it has not begun to make much appeal to us. Christ's offer of a cross to all who would follow Him has hardly any meaning, unless we point to *some great service* for each disciple. Further, the whole Church must be ready to *suffer* in its corporate life, if the world is to be won. In view of this, our divisions begin to look smaller. When the sacrifice is complete, the joy will be complete.

These condensed notes give but an inadequate idea of a fine address. Then Mr. Oldham, Editor of *The International Review of Missions*, gave a statesmanlike review of co-operative work and the need for still closer co-operation, if we are to meet the conditions now obtaining in the mission field. He drove home his points with illustrations drawn from recent happenings—as in the formation of the Christian College for Women in Madras, where twelve societies are now uniting in one institu-



tion, as well as by reference to the mass movements towards Christianity in India, where one mission (M. E. P.) last year had 150,000 enquirers waiting, where 35,000 were baptized, and 40,000 refused—and where illiteracy was increasing. The War was emphasizing the need of co-ordination as never before. Why is Christ's work to be content with "muddling through?" Certain defeat awaits us, unless we co-ordinate all of our work.

But I have trespassed enough on your crowded pages. The closing devotional service was led by a lady and was one none of us who were present are likely ever to forget. Her subject was, "Freshness—its importance, and how we maintain it."

More than once as we knelt in silent prayer I seemed to see the Saviour Himself passing from head to head and anointing each worker with fresh grace and power.

Let us all remember more than we are wont to do the brave, devoted men and women who serve us on the Home Boards and Committees. They serve us all and the cause we love, and are worthy of our love and sympathy and constant prayer.

Yours truly,

E. W. BURT. (B.M.S.)

LONDON.

ROMANIZED SYSTEM FOR CHINA.

*To the Editor of*

"THE CHINESE RECORDER."

SIR: It is gratifying to see from the correspondence in your columns that there is a revival of interest in the subject of romanization. There is no doubt at all that if the government were to introduce a practicable system

of romanized into the national schools and were to make instruction through the medium of romanized compulsory during the first few years of the child's educational life, it would, at a stroke, bring the dream of universal education for China within the bounds of practical politics.

We missionaries have certainly failed, in this matter, to give the lead to the government which might have been expected of us. The chief reason for our failure, curiously enough, is that we, who have learned everything we know through the medium of a phonetic script, have allowed ourselves to be dazzled by the glamour of the character and, as Mr. Barclay says pertinently in the August issue of the *RECORD-ER*, "Instead of presenting the system of alphabetic writing to them as the most advanced and perfect form of script that the human mind has yet evolved we speak of it in an apologetic way as a second rate and inferior method," etc. The truth of this will be realized if we remind ourselves that all writing began with pictures and only reached the phonetic ideal after long and painful stages.

The earliest Chinese characters were pictograms (日月木手目) which were simply rude drawings of the things represented. Next to these came ideograms (明林森看好) in which two radical symbols are joined to represent a single idea. Finally came the discovery that radicals might be blended with phonetics to make new words, as 包泡跑胞王汪旺枉, and Chinese writers almost discovered the secret of a phonetic script. Almost, but not quite. Like so many other discoveries in this land the language also suffered an

arrested development and it has been left to the west to supply the impulse towards the realization of the phonetic ideal.

But the multiplicity of romanized systems is a very serious hindrance to the widespread acceptance of the principle of phonetic writing. Besides the several systems invented and used by foreigners I know of three systems devised by Chinese. One of these, published in Hankow, is based on Pitman's phonetic script and is very simple and effective. The system set forth by the Drs. Peill in your July issue is another. As far as I am able to judge there is little to choose between any of these systems in point of efficiency or simplicity. Dr. Peill claims that his system is easier for Chinese to learn than those which use western letters and that it has a more "Chinesey" appearance. Mr. Barclay and those accustomed to read and teach romanized would probably reply that any system is easy to learn and that a "Chinesey" appearance is not a desideratum. Those teaching the Braille system to the blind claim that that is easiest of all systems for blind or sighted. The first point necessary for the advancement of romanization is that we agree on one system and push that.

J. D.

#### ESTEY ORGAN.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I wish to find a purchaser for an Estey Organ which has through an error come to be on my hands. The history of the error is this. Writing to a friend in Ireland for a friend in China for information *re* prices of organs, I was either so ambiguous or my friend in Ireland so stupid that he read my letter as a request to send out an organ. Almost the first thing I again heard about it was the organ's arrival in China. An organ is about the one thing I don't want, and I think if you publish this note in your correspondence columns, someone who may want an organ may be led to take the thing off my hands. The organ is an Estey, Model B H, walnut, listed in England £58. I am advised by my Irish friend, who made the mistake, to offer @ £30 price down.

With many thanks for space in your paper for my note.

Yours sincerely,

ALFRED W. HILL.

YUNGCHOW, HUNAN.



## Missionary News

### Candidates for the Christian Ministry in the Canadian Methodist Mission, Szechwan.

The C. M. M. like other missions is constantly searching for, and seeking to develop leaders. To secure such for the Christian ministry it has two well recognized, and comparatively well tested channels, the one through its regular evangelistic agencies, the other through its educational work.

The evangelistic channel is in general outline as follows:—Our whole work is at present controlled from ten central stations, each having a large surrounding district of one or several *hsiens*. Preaching places are opened in many market towns throughout these districts, and as our pastors and evangelists itinerate about, they are naturally on the lookout for good material. Such is usually discovered during short two or three day scripture study and prayer services in these small centres. Later, at times to suit the circumstances, the pastors arrange for a week's Bible study class in the central station, and to this the selected men are invited. These classes cost but little, as the candidates usually pay all their own expenses. The opportunity is seized to get better acquainted with the men, and though many may go no further, most will at least return to their own towns as leaders in Sunday school classes, and other local services.

A third stage arrives when the annual summer Bible schools open their sessions. These schools are held in two or three suitable

centres. The students selected to attend are naturally those who have been judged most fit from the various station study classes. The course in these schools lasts usually a month and has a much more varied program. In addition to the usual religious subjects the students are also expected to study simple arithmetic, geography, physiology and hygiene, music, etc., and are tried out as to ability to preach, mix with and lead men.

From these Bible schools again many return to their native towns simply to assist locally. In fact there is no assurance given to any that they will be employed by the mission. From among these men, however, carefully considered lists are sent to the pastors of the mission, and should they be in need of assistance they usually select from these. The candidate so selected is then known as a helper, receives a small salary, and is wholly under the direction of the pastor of the station, who may dismiss him as unsatisfactory at any time should he so wish. The helper is expected to lead classes, preach, and visit. He is also required to pursue a prescribed course of study and, if he has not already attained the grade, to prepare himself for passing the Senior Primary examinations of the West China Christian Educational Union.

In this position of helper he must remain for at least a year when, if he exhibits proper qualities of leadership, he may be recommended to college. The candidate then proceeds to Chengtu, the capital of the province where the C. M. M. has estab-



lished its higher educational work in connection with the West China Union University. Here he enters the first year class of the Union Middle School, studying the regular course as provided, with the exception of English. He also enters the first year class of the Union Bible Training School taking about eight hours in such studies. Should he fail to make good during this first year he may be dismissed, or may again go out to retain his standing as helper should any pastor wish to again employ him. If successful, he also goes out but with the recognized standing now of an evangelist, and is regularly appointed to his place and duties by the mission.

The C. M. M. requirements for candidates run over a course of nine years, six as evangelist and three as probationer. The former is divided as follows: two years on circuit, two in college, and again two on circuit. During his time on circuit he must in addition to other duties pursue a prescribed course under the pastor, with regular examinations at the end of each year by an educational committee. While in college he pursues the regular middle school and Bible training school courses as outlined by these institutions.

If raised to the rank of probationer he again returns to college for a further two years' course. During the first of these he can usually complete the middle school course and most of the Bible training school subjects. During his second year he is therefore free to enter the junior division of the university and studies such subjects as psychology, logic, ethics, philosophy, apologetics, sociology, etc., in addition to whatever theological subjects may be required. Thus

at the end of the nine years, or eleven if that of helper be added, the candidate for ordination has become an undergraduate of the Union University in general knowledge, and become at least generally acquainted with most of the subjects usually taught in theological seminaries with the exception of languages. Special stress has, however, been given to study of the actual text, the growth of religious experience and the winning of men for the Kingdom. Needless to say many fail to attain the standard required. Still they are not necessarily lost to the work, but may continue to serve as evangelists, probationers, teachers, hospital assistants and in other branches of our work.

The channel through our educational work is simpler. The C. M. M. has a policy for assisting needy students to the extent of books and tuition, but not for board or clothing. These boys may be found in the various grades of schools scattered throughout the mission, and in the Union University. They simply agree in return for the expenditure made in their behalf to assist the mission in whatever way the mission may require and at what time it may require for at least an equal number of years to those during which they have been assisted. From these students and others, but especially from these, in that they virtually become part of our big mission family, students at various stages decide to take up the work of the ministry as their life's work. These decisions are more numerous in the middle school and college stages where the students come in touch with the Chinese Student Volunteer Band and its appeals.

J. L. STEWART.

CHENGTV.